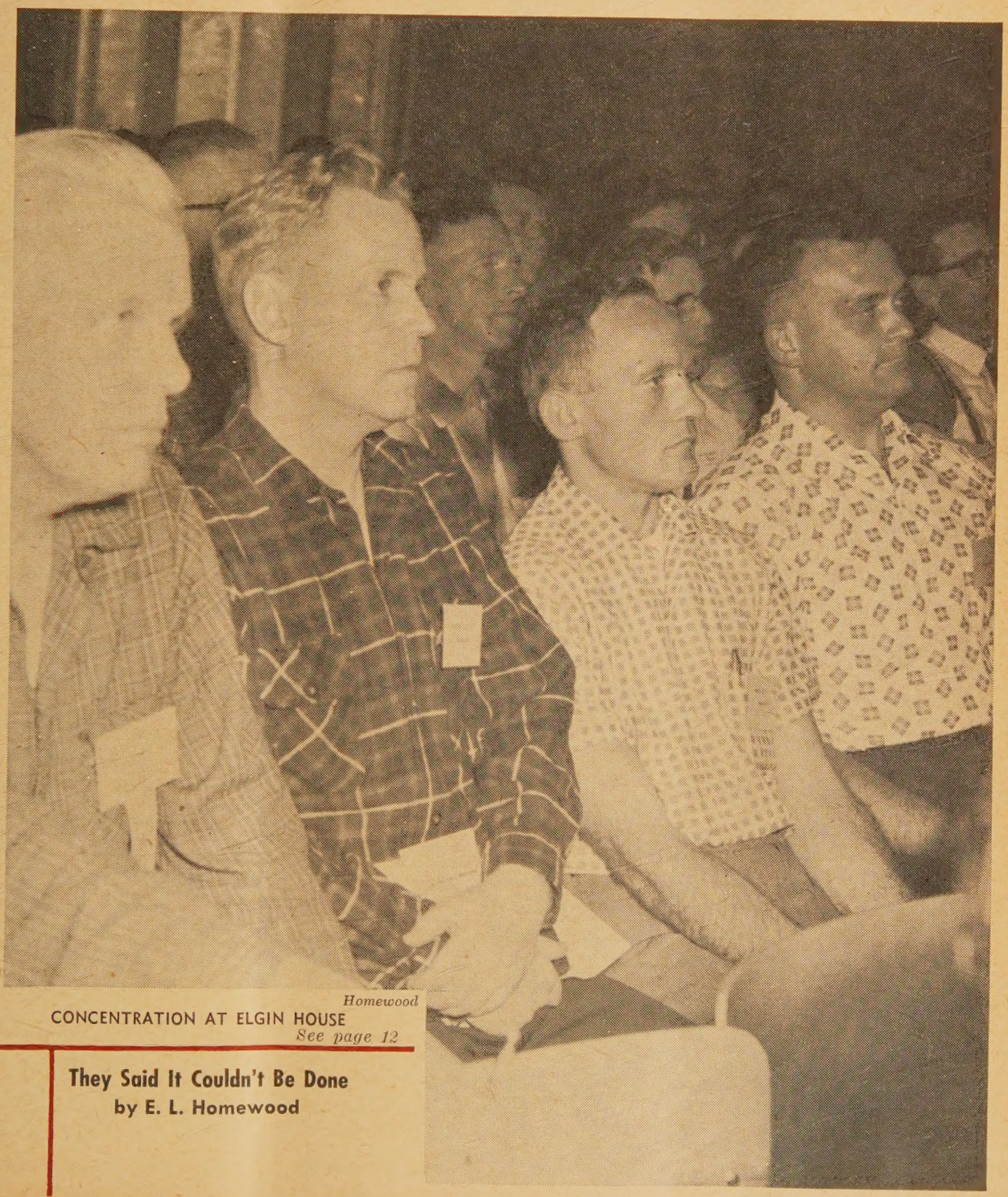
AUGUST, 1961

THE UNITED CHURCH

OBSERVER



Homewood

CONCENTRATION AT ELGIN HOUSE

See page 12

They Said It Couldn't Be Done
by E. L. Homewood

Letters

The Wrong Author

Dear Sir: I read with interest the article by Claude de Mestral entitled "Minds in Movement in Quebec," which appeared June 1, 1961.

I was pleased to note that your contributor took notice of the birth of our magazine and quoted from our first issue. However, I should like to point out that the article to which M. de Mestral refers, which was entitled "L'évolution du nationalisme au Canada français de le Conquête à 1961," was written by historian Michel Brunet and not by journalist Andre Laurendeau. M. Laurendeau is a regular contributor to our magazine for which he writes a monthly column on Quebec politics.

Pierre de Bellefeuille,
Le Magazine Maclean, Editor.
Montreal, Que.

Caused Hackles to Rise

Dear Sir: . . . I enjoy reading the articles and many interesting bits of information of the church's work contained in **The Observer.**

But one little report caused the hackles on the back of my neck to rise up. Under the caption "More Recruits Needed," Dr. Johnston, bless him, is reported to have said at convocation of United Theological College, Montreal, that "the church is using 173 **untrained** lay supplies."

Why do those who are appealing for recruits for our ministry have to downgrade the training of the lay supply? I am a lay supply. I am not untrained. I served the Presbyterian Church for a great many years before coming into the United Church in 1950. Our son is an ordained minister. There are many lay supplies, besides myself, serving the church in its present need for men, who find their work handicapped and who meet with many frustrations brought on by such comments.

There is not one of us who is not deeply conscious of the need for a well-trained ministry and I am satisfied that all of us realize our shortcomings, but those shortcomings cannot be described by any stretch of imagination by the word **untrained**. . .

Mount Lehman, B.C. G. L. Collins.

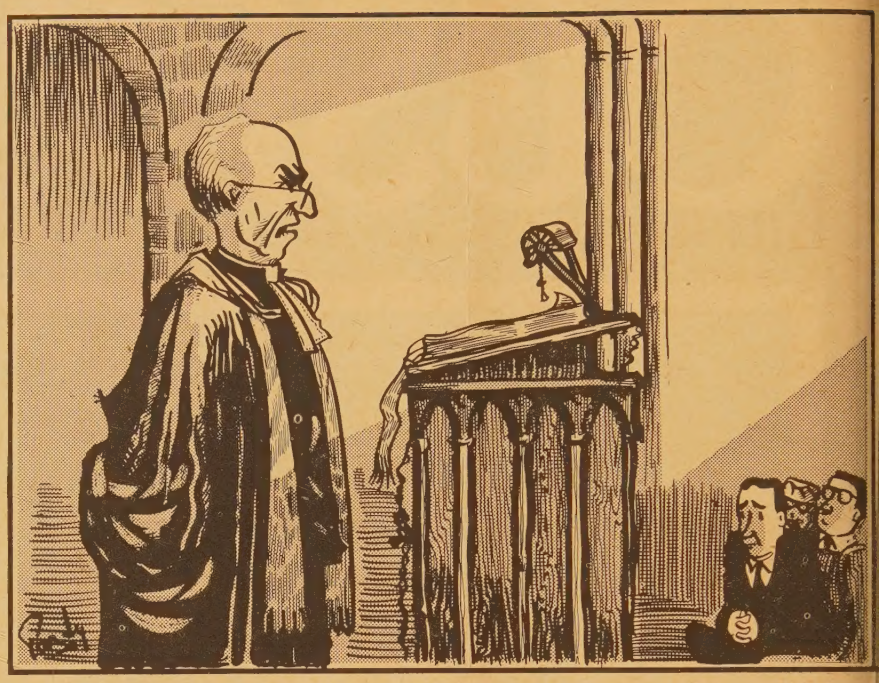
The Prayer Vigil Stunt

Dear Sir: . . . We continue to recite long and repetitious petitions in spite of Bible warning against such and the fact that other instructions in the Bible are wholly incompatible with this idea of prayer.

Take the instructions to "pray without ceasing," and "Be instant in prayer"—how can this be compatible with going to one's closet and closing the door? . . .

Prayer is the fragrant essence of a life lived close to God. It is striving honestly, perhaps poorly and with little success, to build up a life worthy of the name of Christian. To sit in silence and reflection comes nearer to true prayer.

I noticed in one church that the congregation was invited to a "Prayer Vigil" — a 24-hour continuous session.



"I was glad when they said unto me 'Let us go into the house of the Lord'."

There can be no harm in going to church to pray. But prayer vigil? Sounds good, but what is it? Is it a picket line on God? There is one thing sure, that it's a stunt, and although there may be lots of sheep following, the fact remains it smacks of blasphemy. It may please this congregation's pastor, but I feel quite sure it won't please God!

Peterborough, Ont. Ella Cairns.

Visitors Welcome

Dear Sir: As we are now in the midst of the tourist season, it behooves welcoming committees in churches to be more active in giving visitors a welcome. . .

Last January and February, my wife and I visited nine different churches in Calgary, Vancouver and Victoria. We received two cards from Central United in Calgary — the first we ever received from any church, save one Methodist in Denver, Colo., in 1951.

We said if we ever moved to Calgary we would go to Central Church. We did move to Calgary and now attend Central Church. . .

Calgary, Alta. C. L. Morrison.

Cram Course for Mature

Dear Sir: Three cheers to Scarborough's Dr. Stephen Mathers for defending mature laymen and laywomen who are anxious to take a one-year cram course which will qualify them to better serve their church.

Many of these fine folk have a great deal to offer during their early retirement years. Their talents and willing volunteer services could greatly lighten the load for other Christian workers.

I do hope that the suggestion develops into a Christian training course for the mature. . .

Toronto, Ont. Frances Falconer.

Telephone Troubles

Dear Sir: Telephone calls made durin the vacation season to ministers o churches frequently receive responses a follows: (1) No answer. (2) "Temporaril disconnected." (3) "This is the telephon answering service." (4) "The minister i away and will not be back till.....wi you call then please?" (5) "Calls for thi number are being answered at ..... (Rarely does one get an answer at th number designated.)

Would it be possible, especially in ou urban areas, to arrange for calls to b received at a church with an all yea staff?

Telephone listings of ministers an churches are found under the name o the minister, the church, or both. Som churches have only a pay telephon Only United Churches with subscribe telephones appear to be listed denom nationally in the yellow pages of mos directories. In Toronto the director under United Church of Canada lis only one of our many splendid institu tions. United Church of Canada listing including the Publishing House, tak less than two inches, while Anglica listings exceed 14 inches. Toront Anglican Churches, with few exception appear in district listings under th general heading "Anglican Churches o Toronto."

A presbytery study might find bette ways of using the telephone and i listings by United Churches.

(Rev.) A. Earl Bake
Toronto, Ont. U.C. Hospital Chaplai

Dispose of Rally Day

Dear Sir: . . . J. A. Davidson . . deserves congratulatory comment for th excellence of his idea to dispose of Ral Day.

While I know nothing beyond what I

(*Continued on page* 4)

A letter from Angola tells of an

Encounter in a "Deserted" Village

Dear Friends: There are times, I suppose, in the life of every missionary and in the history of every mission, when there comes deep heart-searching.

This is not surprising. Christian world witness, spontaneous or organized, has never been static. It has required (but not always has it received!) re-definition, re-evaluation.

There come the times—and they have been coming thick and fast, of late, all over the globe—when one must ask the question: "Are we—am I—in the right place at this time? Would my fellow Christians be better off without me?"

I testify that the answer can be dramatic.

It was two months since I had visited the folk ill with leprosy in one of the far corners of our very wide field of action. An unforgettable two months in this part of the world. My travelling companion and I did not expect to find many—if any—of our patients there.

The little village had grown rapidly in the two years since it was begun. Men, women and children from a wide area had heard good words about the place, about the treatment and the love with which they would be received by the young growing-edge church and its leaders. Treatments were going well. Some cases had already been discharged as free from active disease. But now? What would we find now?

I saw no signs of life as I turned the car into the lane from the highway. The little wattle-and-daub houses with their thatched roofs looked desolate. But the footpaths had been used—recently.

Suddenly I braked the car to a stop. There were joyful shouts from four dancing, gesticulating women who had been warily watching our approach from cover and who now had probably recognized my bald head at the car window!

I got out as the leprosy patients came running pell-mell towards us. The first of the quartette was Natalia, an advanced case, some 25 years of age. She has facial paralysis which gives her one of leprosy's special pathognomonic features—the "sad clown" expression. We are old friends and I held out both hands to her as the occasion—and especially her momentum—seemed to indicate.

Hands indeed. . . She took no notice of them but hurled herself into my arms and clung to me with her stumps of fingers. I held her close and she sobbed and shuddered as a frightened child. When she was able to talk, I turned to the other three women. I found them quite hysterical — laughing; crying; crying; laughing. Finally everyone was talking. Later some of the men appeared and we exchanged greetings and news.

I found some 14 out of the 45 or so whom I had examined two months earlier. There was salt and fish to give to them. There was song and prayer. My minister companion said, "Read the latter part of Romans 8." We did!

There were other duties in the area but we came back to say "goodbye" and promised to return soon . . . soon!

But there are so many villages; so much to do, as well at base (the mission) where there are 100 cases of pulmonary tuberculosis, clinics, classes, maternity work, writing, directing, etc., etc. The hours are so few. The days are so short. The circumstances so troubled. The path so dark. . .

But the question "Where should I be now?" had received an undeniable answer!

Vila Teixeira da Silva, Angola.

Dr. W. Sidney Gilchrist.

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has written of his proposed substitute, The Covenant Service, the idea alone is priceless. Could Mr. Davidson have gone just one step further and proposed scrapping the entire Special Day veneration that has crept into our worship service? Nothing would give me more pleasure to endorse. . . But I could be wrong.

(Mrs. S.) Victoria P. Page
Mission City, B.C.

Clearer Than Ever

Dear Sir: What is the significance of the fact that the least popular subject on your sermon survey (May 1 issue) was "death, judgment, heaven and hell," while the most popular one was "ways to increase faith"? Could it be that many people are looking for "ways to increase faith" precisely because they have tried to avoid the issues of "death, judgment, heaven and hell"?

John Wesley emphasized the shortness of mortal life, and declared the supreme importance of declaring "the way to heaven." He did not take a survey of what people **wanted** to hear. He boldly preached what he thought they **ought** to hear. Many people did not like his preaching. But the faith of millions was more than "increased."

In this anxiety-ridden nuclear age, the lesson should be clearer than ever before.

Squamish, B.C. (Rev.) Norman Penrose

Dear Sir: Your findings concerning the sermons we like were very interesting, but I was quite perturbed by the comments you quoted at the end. Perhaps this is because I am male and 3[illegible] thereby falling in the group which "differs appreciably from the mass" in preferring sermons on applied Christianity — in business, social problems, and so on.

As you say, it would be unwise to draw too many conclusions from the sampling of opinion; it would be particularly unwise to suggest that minister should choose his sermon subjects by reference to it. After all, the sermons we say we prefer are not necessarily the ones which meet our spiritual needs. Paul's letters to young churches were addressed to their most pressing spiritual needs, and were not always comfortable or just what the people of those churches **wanted** to hear.

Jesus himself brought good news to the poor and meek, and to the repentant sinner, but he had hard and unpalatable things to say to the rich and strong of his day. And even the poor and meek rejected his message when it became clear that this involved the way of the cross.

Kingston, Ont. A. O. Sticking

A Second Place Sunday?

Dear Sir: If you look at the United Church calendar which makes mention of St. Patrick's Day, Rural Life Sunday, Victoria Day and Labour Day along with many others, you discover that **Pentecost has been omitted.** For the important festival of the church to be given second place to Victoria Day is inexcusable. . .

James K. McCau[illegible]
Stratford, Ont. Alan Quirt.

THE UNITED CHURCH
OBSERVER

AUGUST, 1961

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Council of Churches' W. J. Gallagher

IN THE NEXT ISSUE

Council at the Crossroads
by K. S. BAGNELL

The New Party

Observations

RIDING TRACTORS IN SASKATCHEWAN was good training for the Rev. James Ormiston when he was a boy. For a dozen years or so, he has been piloting a Land Rover over the plains of Angola distributing Christian literature to the catechists, pastors and missionaries in their villages. We suspect that he took some delight shaking up visiting dignitaries when they asked to go along to see what a "real live missionary" does.

Mr. Ormiston and chieftain friend

THE ORMISTONS WERE HOME on furlough when trouble broke out in Portuguese West Africa in March. He was a disappointed missionary when it was decided he should not go back; but knowing the great need among the refugees in the Congo, he volunteered to serve there. His wife and baby are in Hamilton, Ont. For more on Africa, see page 7, a report from Dr. Sidney Gilchrist on page 3, and Mr. Ormiston's report, page 15.

SPEAKING OF MISSIONARIES going back to their work and leaving their families behind, reminds us of a time we said goodbye to Dr. Robert Thompson when he was returning to his work in rural Ethiopia. He had left his wife and children in Alberta. Two of the children needed medical attention not available in Ethiopia. He asked us to be sure to send THE OBSERVER to both his wife and himself, and we thought then he would make a good politician.

THE SOCIAL CREDIT PARTY last month chose Robert Thompson to be the new national leader, and while THE OBSERVER naturally supports no political party, we do think our readers would be pleased to know that Bob Thompson is a man whose life has been motivated by Christian faith and the desire to serve others.

LONG BEFORE HE GOT INVOLVED in politics—or re-involved, for as a young lad in Alberta he took to the Social Credit platform — he was a friend of THE OBSERVER and its editors. We first met him at a little rural church near Markerville, Alta., when, back from college for the summer, he spoke at a young people's service on our student mission field. His family, Norwegian in background, was Lutheran, but many of them attended the local United Church. Later he volunteered to go to Africa as a missionary for the Sudan Interior Mission.

A FEW YEARS AGO, bad weather sent the plane we were on en route to Northern Rhodesia into Addis Ababa. A young Ethiopian, noting we were from Canada, asked, "Do you know Dr. Thompson?" We didn't, and refrained from adding that Canada is a big place. He was so enthusiastic about the Canadian missionary, we went out of our way to visit the Sudan Mission and look up this esteemed Canadian. Naturally we were delighted to discover he was an old friend. For years he worked with lepers in rural Ethiopia, and persuaded his young brother to go to Ethiopia and help in agricultural work.

PERSONAL FAMILY CONDITIONS made it necessary for him to return to Canada. A few months ago, he came to our office to enlist United Church co-operation in a plan to get the Scriptures recorded in some of the Canadian Indian dialects for Gospel Recordings, Inc.—a sort of Bible Society on records for people who can't read.

SPEAKING OF POLITICS, numerous correspondents criticized us for reporting the Liberal and Conservative leadership conventions a few years ago. We said then that when another party had a leadership convention, we would cover it. So next issue we hope to report on the Rev. Tommy Douglas or whomever the New Party chooses to lead them.

Editorial

For Newly-Weds

ON an island in the West Indies, a veteran missionary was asked by a visitor, "What is the most obvious difference between a Christian and non-Christian home?"

The missionary replied, "The parents are married."

In a land where Christians are in the minority, this is a significant thing. And of course there are other significant marks of a Christian, too. This does not necessarily mean that the morals of non-Christians are inferior. Great numbers of indigenous couples may live together faithfully in mutual respect and affection for many years without being formally married.

In Canada, formal marriage is socially, as well as religiously, conventional. It is not a peculiar mark of a Christian home. Nor are the other virtues of a Christian home, fidelity, mutual honour and forbearance, love of children, industry, honesty, peculiar to Christians.

But there are several outward marks of a Canadian Christian home: respect for the Lord's Day, attendance at church, and grace at the table.

This last is a great custom in our church homes. We suspect that family devotions have almost disappeared. But grace at the table we still have. Every time the family sits down together to take food, they bow their heads, close their eyes, and thank God for his blessings.

Between the publication of this and the next issue of THE OBSERVER, almost 3,000 new homes will be formed through marriage services performed by United Church ministers. The benediction of God will be asked on them all.

When young couples take their first meal together, alone, in their new dwelling, whether it is a house, an apartment or a room, it will be a home. If they begin by asking God to bless their first meal together, it is probable they will continue to ask for it three times a day through the years. If they miss that first time, it will be difficult to start later. And they will lose one of the distinctive and telling marks of a Christian home.

INARTICULATE YOUTH

A BRITISH churchman, after visiting the campus of a large Canadian university, commented that the only young people who seemed to know what they believed were Roman Catholics and Inter-Varsity Christian Fellowship members. A Student Christian Movement secretary has made similar observations.

From all over the country we receive reports of young people wrestling with their doubts, confused about doctrine, not able to articulate their faith. Members of the SCM on the campus, and United young people — at least so we hear — are among the most inarticulate in the nation. This is a concern to the United Church. For well over 30% of Canada's university undergraduates are United Church, and much of the leadership and support for the SCM comes from The United Church of Canada.

On the surface this seems very bad. It is assumed that young people should be able to express the faith that is within them. They should be able to say what they believe and why. They should not be embarrassed when they meet others with neatly classified articles of faith and doctrine.

But there is another depth to this. The real way to articulate a faith is live it, and we are convinced that the young people of our churches are pretty solid in ethics and morality. We don't suggest that those who can express their faith most fluently don't reflect it clearly in their living too. But there is an age and a place—and they often come together between the ages of 18 and 24 on a college campus or in a young people's meeting—where we don't mind a little confused groping.

We'd rather have youth intellectually honest and inarticulate, than standing pat with tightly closed minds reciting well-worn cliches.

We'd rather have a freshman arts student confess his wistful search for truth, than have him back us into a corner to enquire about the state of our soul, and provide a standard prescription for its cure.

There should be no confusion in the mind of the college chaplain, the SCM secretary, or the young preacher of the Gospel. The church school teacher in his class, the preacher in his pulpit, should speak with authority. But for the youthful students we will withhold our criticism and resist depression, and hope that as they mature in mind and years, they will grow solid in their faith, and the ability to witness to it.

WHOSE MINISTER IS HE?

NUMEROUS queries aimed at our *Question Box* reflect a rather poor understanding of the nature of the Christian Church, and its ministry. So do some of the advertisements in our pulpit vacancies column.

It should be remembered:

A church is Christ's Church, not Dr. Smith's church.

A minister is not First Church's minister. He is a minister of Christ. He does not take his orders from a session or board or from any individual or group, but from the church courts. He is not hired by a congregation. He is called and inducted.

And when a minister has ended his work in a particular congregation, his contribution should not be judged by whether he has left the stamp of his personality on it, but whether his ministry has helped it earn the marks of the church's Master, including the scars of the crucifixion and the glory of a risen Lord.

THE UNITED CHURCH
OBSERVER
AUGUST, 1961

An Editorial View

OF THE ANGOLA PICTURE

BY midsummer the Angolan picture was still confused, and reports from Africa were contradictory. But certain things have emerged.

Twenty-nine United Church missionaries—including 16 single women of the WMS—are still at their posts. Mothers and children have returned to Canada. New appointees to the field are not being sent, but have been offered appointments elsewhere—some Northern Rhodesia, others Brazil. Missionaries on furlough are not going back. Several have accepted pastorates in Canada.

An estimated 100,000 refugees have fled into the Congo, where they are fed and cared for by the combined efforts and resources of the Red Cross, UN, Catholic and Protestant relief agencies.

Portuguese authorities said in early July that things were under control, and they hoped Africans would be back in their villages in time to harvest the coffee crop. They blamed the troubles on organized terrorists from the Congo, whom they charged were led by Moscow-trained foreigners.

Reports from Luanda indicated the Portuguese were assembling a big mopping-up force to restore order in the north, and that Protestant, Catholic and Red Cross officials were being asked to leave the area.

Maiming and Killing

In late June the World Council of Churches issued a strong statement appealing to the Portuguese Government to change its methods "in the name of humanity, and of the Christian principles long professed by Portugal." The WCC charged that the Portuguese action was "maiming and killing thousands of Africans, that the attacks involved women and children and were aimed directly at Africans with education and leadership."

Scores of catechists and Protestant pastors have been arrested and hundreds have fled to the bush.

The Portuguese protested, saying that the first attacks were launched by terrorists who killed hundreds of white settlers. They claim that most of the 70,000 assimilados, mulattoes, and educated Africans are on their side. And they say that most of the Angolan natives who did join the terrorists were intimidated into it. If the innocent have been arrested or killed, they say it is because of local hysteria. Premier Salazar reminded his critics that of the 8,000 army and police personnel in Angola, over 5,000 are Negro.

Churches with missionaries in the country have made united protests through formal channels against Portuguese policies and reprisals, and appeals have been made directly to Premier Salazar. In Canada, a United and Baptist delegation protested to External Affairs Minister Green.

It is generally believed that missionaries are sympathetic to the nationalist aspirations of Angolan Africans, and impatient with the lack of African progress economically and politically. They have always praised the Portuguese for their policy of racial equality with the black people. But observers say that the methods being used by the authorities are creating race hatred.

No Fear of Rebels

The Portuguese say it is obvious that in areas where Protestant missionaries have been at work, the Africans are more hospitable to nationalist leadership from outside the country. They add that there has been no attempt to remove missionaries because of this, and that the only missionaries who have been ordered out are from the North, for "safety reasons." Baptists ordered from Quibocolo recently, objected to going, and said that they had no fear of being molested by the rebels.

The Portuguese reject UN criticisms and insist on the validity of their centuries-old policy of considering their overseas possessions provinces, not colonies, of Portugal. They point with pride to their race policies and cite Brazil as an example of a multi-racial culture founded by the Portuguese. They say if they lose their overseas possessions, European Portugal will be destroyed.

Angolan natives, if they are able to emerge from primitive life, may become assimilados with all the privileges of Portuguese citizens born in Lisbon, including going to Lisbon universities. The Portuguese admit that assimilation has been too slow, but say they have permitted the African to take his time. Premier Salazar told the *New York Times* recently: "Something has to be done. It is possible we may have erred on the side of caution and excessive tolerance."

They blame the poverty and backwardness of Angola on the poverty of Portugal itself, and say they were long exploited by English capital.

Return to Normal

While the Portuguese claim that things are returning to normal, reports from the Congo indicate the refugees are not likely to return until the political climate has changed. Rebels threaten that they will destroy the coffee crop. Others prophesy that the rebellion will penetrate to the centre and south. Observers point out that the whole tide of Africa is running to nationalism and self-government, including the eventual expulsion of Europeans. And they add that Angola cannot escape the currents swirling about her from the newly-independent Congo and the restless Rhodesias.

Ever since troubles broke out, and Adlai Stevenson condemned the Portuguese in the UN, American and Canadian missionaries have been unpopular with Angolan Portuguese. Sometimes their presence is embarrassing to the Africans with whom they work; and in case of further trouble, such African Protestants have reason to fear they will be condemned by association with foreign missionaries. The position of Canadian missionaries could become untenable. Their work has been seriously disrupted. Pastors, students and catechists live in constant fear. ●

They Said it Couldn't Be

. . . but Art Blair and the 4½-year-old Abstainers' Insurance Company are proving that the experts can be wrong

by E. L. HOMEWOOD

Rose-Le Studio

Art Blair ended 25 years with a large insurance company to help start the new firm. Abstainers' now has over 5,000 policy-holders.

EVERYONE said it just wouldn't work. That was five years ago when Arthur Blair sold his 21-year-old general insurance agency in Grand Valley, Ont., to become general manager of the newborn Abstainers' Insurance Company.

The firm had not yet written its first policy. And the manager of one of the largest auto insurance firms told Mr. Blair he was crazy if he thought Abstainers' could write insurance at rates 20% below those of other companies.

But even the experts can be wrong. To prove it, Mr. Blair reels off statistics from Abstainers' records.

Since the company issued its first policy to its president, Dr. R. B. Hare of Simcoe, 5,188 Ontario abstainers have insured just over 7,000 vehicles. They have paid from 10 to 20% less for their insurance than most other motorists. But the company's loss ratio has been 13.24% below the average for the auto insurance industry, according to the 65.16% average reported in April by the Canadian Underwriter.

Other provinces, other insurance

So far only Ontario car-owners have been able to reap these benefits from their abstinence from alcohol. But there are indications that the plan will spread to other provinces, and may eventually include other forms of insurance.

"Some of our directors have shown interest in health insurance," Mr. Blair told me. "Our charter allows for everything in insurance except life. But the most important field, as far as abstinence is concerned, is automobile insurance, and this is where we must concentrate.

"We have had requests from all over the country for information about how to start a company, or for us to expand into other provinces. We won't go outside of Ontario until we write a half million dollars in premiums."

Abstainers' will write just over $300,000 in total premiums this year. At the company's present rate of growth, Mr. Blair expects to reach the half-million mark in about two years.

Dr. Hare told Abstainers' annual meeting last February that he "dreamed of the company extending to take in all Canada in automobile insurance. I also dream of widening our activities to include fire insurance." He cited a hotel fire in San Francisco in which 24 people died, reportedly started by an inebriated guest smoking in bed.

"How many fires have alcohol as a factor we don't know, just as we didn't know how much of a factor alcohol was in motor accidents. But we are finding out," he said.

The "finding out" about alcohol and auto insurance started back in 1950, after Dr. Hare and other members of the Norfolk Temperance Federation attended the annual convention of the Ontario Temperance Federation in Hamilton's Westdale United Church. They were interested in the experiences outlined by William Plymat of Preferred Risk Mutual Insurance Company of Des Moines, Iowa. His company had then been operating about five years, and its records showed that non-drinkers were definitely better insurance risks than those who indulge in alcohol, even in small quantities.

Sparked by a motion from Dr. Hare and the late Rev. W. E. S. James, the OTF set up a committee to study the possibilities of such a program under its auspices. Nothing came out of its work, so the Norfolk group took up the investigation. Ten men each put in $100 to finance the study, with the Rev. Gray Rivers, then an OTF field secretary, undertaking to dig up the facts and figures.

The Norfolk men didn't get much encouragement from the Ontario Government's Insurance Department, but on December 14, 1955, letters patent were issued to Abstainers' Insurance Company.

A thousand a year

The first policy, issued 10½ months later, hangs in the company's modest but adequate offices in downtown Simcoe. Thirty-two policies were issued in the first month of operation. Now there are about 1,000 new policy-holders every year.

But things didn't look promising in the first three months. "We wrote $2,500 in premiums, but only $1,200 of it was earned, and we had one claim for $1,500 for collision loss and medical bills," Mr. Blair told me. "We were still taking in more money than we paid

Done

out, but it didn't look good on paper.

"There was a liquor vote in Sault Ste. Marie and the 'wets' quoted our 130% loss ratio. But they didn't tell the people it was only on $1,200 in earned premiums."

By the end of last year, earned premiums totalled $467,087. Premiums on policies written during the 4½ year period totalled $604,579, but $52,165 had been paid out for reinsurance (insurance with other companies for the part of risk the company cannot afford to carry), and $85,527 covered policies still in force.

The largest single group of policyholders is the clergy. About 15% of the Abstainers' business is with Protestant ministers. Farmers and teachers are the next largest occupational groups. Rural areas, which seem to have a larger percentage of abstainers than urban centres, represent a large share of the company's business.

In the "Golden Horseshoe"

But about 27% of Abstainers' policies are held by motorists in the "Golden Horseshoe" between Oshawa and Hamilton. That is about 1,400 abstaining drivers, still a long way from the company's potential in this area.

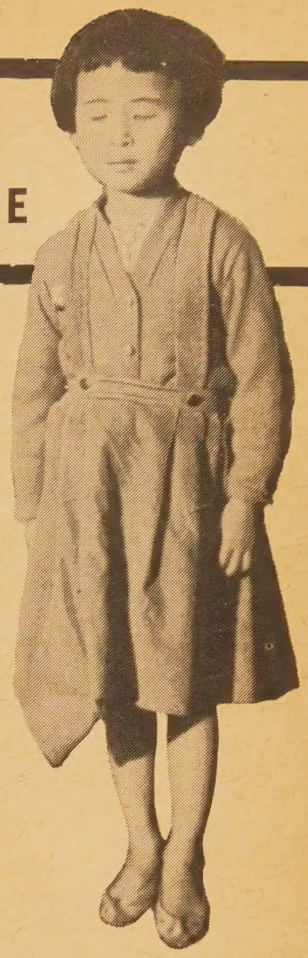
Mr. Blair said the company operates on the assumption that 25% of Ontario people are abstainers, based on an Alcoholic Research Foundation claim that 72% of the people drink. This is the Abstainers' field, but Mr. Blair figures the potential at about 10% of this because many people are reluctant to leave companies from which they have bought insurance for many years. With over a third of Ontario's automobiles, or about 500,000, in the "Golden Horseshoe," Mr. Blair's estimates put Abstainers' potential in the area of about 13,000 vehicles.

Norfolk County is the company's stronghold. A recent survey showed that about 10% of the cars in Simcoe, the county seat, were insured with Abstainers'. Some farmers insure their trucks and other farm vehicles in addition to cars. Abstainers' will insure trucks up to one ton, providing they are for private use.

The company will not insure any

(*Continued on page* 20)

YUNG SUNI-
SORCERER'S APPRENTICE



Yung Suni is a blind Korean girl whose mother died when she was only seven. Since blind children are not only considered a "drain" on a family's meagre food supply, but are also thought to have "second sight," her father took her to a sorcerer. He sold Yung Suni to this magician for 12,000 Hwan, ($11.00 U. S.), to use her in fortune-telling.

She was so badly abused she ran away and was found stumbling blindly in a Chongju street. A kindly person took her by the hand and brought her to a CCF Home a few months ago and asked for help for the youngster. We crowded her into the Home but she needs a sponsor to help her be properly clothed, fed and taught.

Indeed there are thousands of Yung Sunis in Korea and 42 other countries where CCF assists little friendless youngsters who are the innocent victims of blindness, hunger, disease and neglect. Each one of them needs a friend who will extend a hand of kindness and help. Like Yung Suni, who is a sweet and affectionate child, they can be "adopted." The cost of an "adoption" to the contributor is the same in all countries listed below—$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 410 affiliated orphanage schools in 42 countries, is the largest Protestant orphanage organization in the world, assisting over 35,000 children. It serves 28 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

COUNTRIES:
Africa, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Ceylon, Chile, Egypt, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Portugal, Puerto Rico, Spain, Syria, Taiwan (Formosa), Thailand, Turkey, United States, Vietnam (Indochina), Western Germany, American Indians.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.
Richmond 4, Virginia

I wish to "adopt" a boy ☐ girl ☐ for one year in_____
(Name Country)
I will pay $10 a month ($120 a year). Enclosed is payment for the full year ☐ first month ☐. Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving $_____.
☐ Please send me further information.
NAME_____
ADDRESS_____
CITY_____ Zone_____
PROV. _____
Gifts of any amount are welcome. Gifts are deductible from income tax.

DR. BOSLEY

Whitby Conference on Evangelism

AUGUST 30th — SEPTEMBER 1st, inclusive

Outstanding leadership has been secured for the Fourteenth Annual Conference on Evangelism, Ontario Ladies' College, Whitby. It includes the Very Rev. C. M. Nicholson of Halifax; Dr. Harold A. Bosley, Evanston; Professor Donald G. Miller, Union Theological Seminary, Richmond, Va.; Dr. Thomas A. Carruth, Atlanta, Georgia. Rev. A. E. Kewley of Brantford will return to chair the Conference this year. The registration fee of $10.00 includes seven meals and two nights' lodging at the College or outside billet.

THIS CONFERENCE IS OPEN TO BOTH MINISTERS AND LAY MEMBERS

Send your registration to:

THE BOARD OF EVANGELISM AND SOCIAL SERVICE

Room 711, 85 St. Clair Avenue East, Toronto 7, Ontario

ONE MILLION GOSPELS

The Canadian Bible Society has answered a request to provide 1,000,000 Gospels for India over a five year period at a cost of $100,000. This project is in addition to the Bible Society's regular commitments for the translating, printing and distributing of the Word of God.

Send your special gift for this special project to:—

CANADIAN BIBLE SOCIETY

Auxiliary of The British and Foreign Bible Society

National Office: 32 Jackes Avenue Toronto 7

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A School of distinction for girls of good ability. Grades VIII-XIII. Quiet suburban environment. All teaching set within the framework of Christian truth.

Four University Scholarships in 1958 and 1959.

Applications for a Music Scholarship ($625.00) should be filed immediately. Award is made in September.

For full information, write

The REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Fall term begins on September 7th, 1961

HUNTINGTON COLLEGE

(WITHIN THE FEDERATION OF THE LAURENTIAN UNIVERSITY OF SUDBURY)

Students registering in the public and bilingual University for courses leading to the degrees B.A. (humanities or sciences), B.Com., B.Sc.N., B.A.Sc. may enroll in this United Church College and benefit from its academic, spiritual, social and cultural contribution to the University.

For information write

The Principal, HUNTINGTON COLLEGE,

83 Larch Street,

SUDBURY, ONTARIO

Dr. McLeod speaking

"COME on down street with me and I'll get you a loaf of bread to take home." So the minister and I left the manse and walked along to the stores of a western Ontario town.

He greeted everyone. "Hello, Sam."

"Good morning, Harriet. How is your mother?"

"Yes, George, I'll be over at the rink at seven."

Such delightful intimacy warms the heart. This family unity of the country and towns is stronger than steel.

"But you don't mean," I said, "that you're going to get me a loaf of *real* bread?"

"Just that," he smiled. "It comes in loaves, and it looks like bread and tastes like bread; in fact it *is* bread."

This was rather incredible after long experience of the objects in cellophane in the shopping centres — piled on shelves labelled "bread." But nobody takes that seriously. One buys a loaf because he has no other course; he is caught by inexorable necessity. He doesn't expect it to taste like bread; it doesn't. He masticates it mechanically believing it to be the inescapable decree of fate and modern living.

But he remembers the opening of the oven door at home and the sight and smell of the loaves; the succulent savour of the rich, nut-brown crust; the sheer wheaten goodliness when eaten hot with butter!

Here was the little store. "Wrap up a couple of loaves for the minister, Margaret. He wants to take some bread to the city."

The country and the towns have always given the city bread. And every city dweller dreams of village homes and of the "church in the wildwood." It was in a quiet place that the manna fell! Recently I have met many ministers from Cape Breton. The story is the same on the prairies. "Lord, evermore give us this bread."

On Church Union, David A. MacLennan says:

One Taste and You Want Nothing Else!

The Rev. Dr. David A. MacLennan, senior minister of Brick Presbyterian Church, Rochester, N.Y., was asked recently to express his ideas on church union for the Rochester Democrat and Chronicle. *Here is part of what the former minister of Timothy Eaton Memorial Church, Toronto, has to say now that he is minister in a country where church union is seriously being considered by a great many denominations.*

* * * * *

"After 19 years as pastor in The United Church of Canada (Emmanuel Church, Montreal, and Timothy Eaton Memorial Church, Toronto) I am unqualifiedly enthusiastic about church union. In addition, like most Christians of the Protestant section of the Church, I am enthusiastically ecumenical! . . .

From inside and outside

"As for church union in Canada, I am convinced from inside experience and from more objective appraisal in the 12 years since I returned to the United States, that the future belongs to it.

"Not only because The United Church is numerically the largest single body of Protestant Christians, but because in the 36 years since the Methodists of Canada, the Congregationalists and a majority of the Presbyterians combined, the United Church has demonstrated its ability to do better what the previously separate and often competing denominations were doing.

"Duplication of churches similar in nearly everything but name and type of government has been reduced drastically. New housing areas have one strong United Church rather than three or more struggling churches.

"Into the broad stream of the United Church have flowed the best of the Congregationalist, Methodist, Presbyterian traditions. In a relatively brief time it has become almost impossible to 'type' the historical denominational background of ministers or members.

"Why is The United Church of Canada prophetic of creative church unions?

Unity one of God's gifts

"It recognizes that unity is one of God's gifts and one of Christ's desires for His followers.

"It came in response to a demand from the younger churches of the frontier, both in Asia and Africa and in Canada.

"It realized that only a church representing a large section of the nation could speak to the nation on social, ethical, cultural, issues with a strong authoritative Christian voice.

"It knew that duplication and competition in religious institutions and programs are not only unchristian but inefficient and wasteful.

"It concerned itself from the beginning with both social service and evangelism, undergirded by deep theological concern.

Labels don't matter much

"To youth and younger families, denominational labels and emphasis don't matter much. Fighting to keep a label seems trivial to a world continually poised on the brink of international crisis. Members of United Churches are grateful for their heritage but they are devoted not only to preserving the heritage but to enlarging and enriching it for those who come after them.

"Always it keeps before itself the ideal of being not only a United Church but a uniting church. Several smaller denominations have joined since its formation in 1925.

"Are there no difficulties, no problems? Of course there are.

"One of the chief problems has been settlement of ministers or pastors. The former Methodist Church in Canada had a settlement committee in lieu of bishops or district superintendents. Congregations had their ministers appointed rather than 'called'. Presbyterians and Congregationalists exercized their right to call their pastors.

"The new Basis of Union sought to combine what seemed to be incompatible systems.

Compromise a success

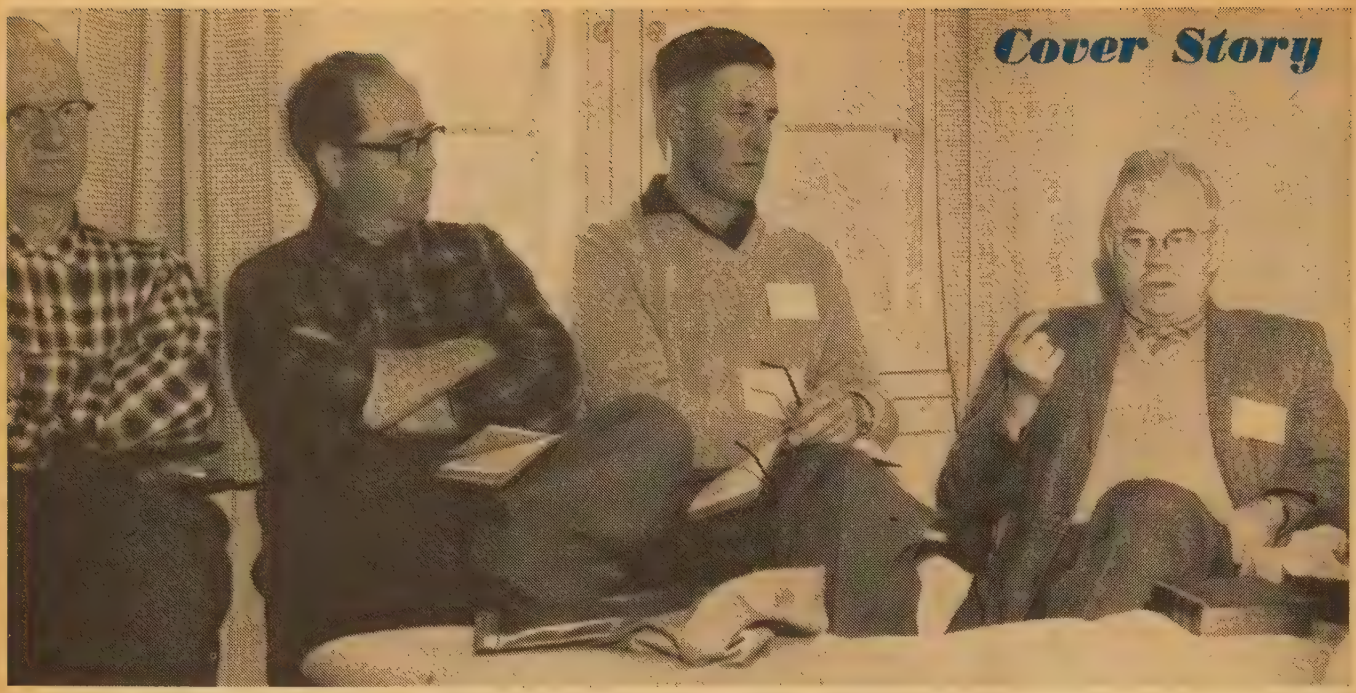
"In spite of some disappointments, the compromise system has worked on the whole with remarkable success.

"You may remember the Civil War story of the former slave who was asked if he would like to return to the security of his former employment before emancipation.

" 'No,' he answered, 'once you've had a taste of freedom you're not good for anything else.'

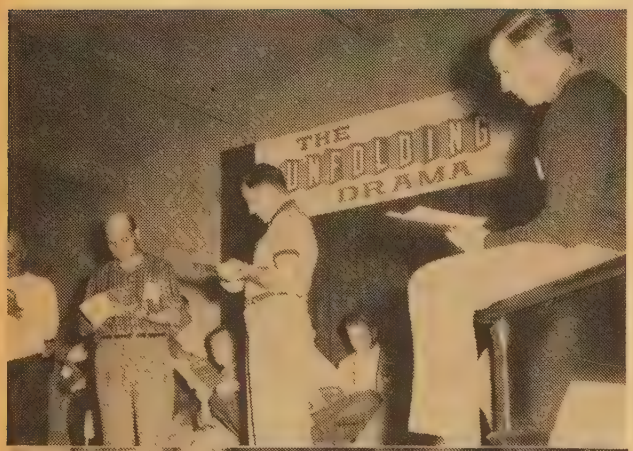
"Similarly, my experience of nearly 20 years in The United Church of Canada has made me eager to reproduce the experience of the larger unity for my brothers and sisters in my own Presbyterian denomination and in other denominations.

"Once you've had a taste of dynamic church union, you're not good for anything less!" ●

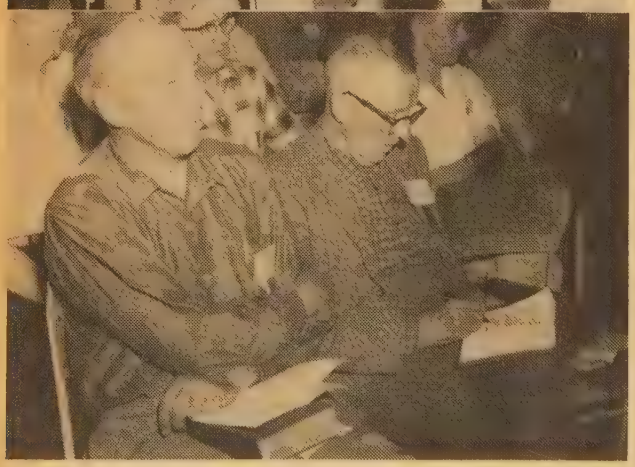


It's "anything goes" when laymen get together in small discussion groups. Personal experiences and problems of faith are aired frankly, with Bibles and notebooks opened. This year's national conference attracted 1180 men on two mid-June weekends. There are 25 other conferences.

What Happens at Elgin House!

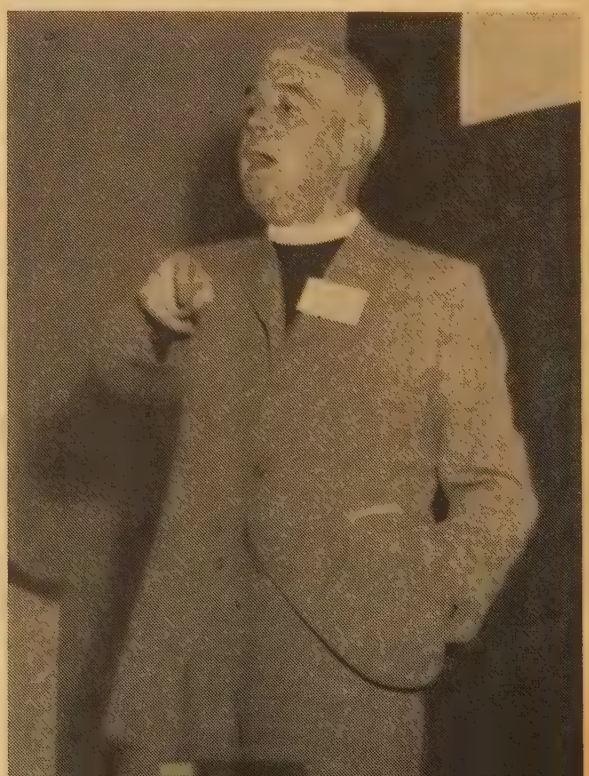


It's not all listening. Delegates get right into the act, as in a play reading directed by the Christian Drama Council's Gordon Parker.



While some men sit and listen, eyes fixed on the speaker, others make notes to use in talks and to share with other laymen.

The theme speaker lays it on the line in three addresses. Dr. C. M. Nicholson's talks tied in closely with Bible study although there was no advance meeting with the study leaders.



WHAT urges a man to travel as much as 2,000 miles from his home to join 600 other men at a church meeting?

To find the answer, I went to a three-day conference at gin House in the Lake Joseph resort area, 135 miles from ronto.

The event was the ninth National Conference of Men onsored by the Board of Men of The United Church of nada. Its theme: "The Unfolding Drama." The object: provide spiritual strengthening and help men return to eir communities and congregations with renewed faith to llow the way of Christ in their daily tasks.

The first indication that it wasn't another run-of-the-mill air came from the theme speaker, Dr. C. M. Nicholson, incipal of Pine Hill Divinity Hall, Halifax, on the first y of the conference. "Man has the capacity for making oral decisions which sets him apart from other creatures," declared. He also added that out of man's unhappiness— s constant searching and restlessness, came much of his eatness.

The Rev. George Boyle, assistant professor of religious owledge at Victoria College, punched home some of these uths in his introductory Bible study presentation. "Study the Bible is like taking an aerial picture. It's a two-level air. You have to take an overall picture at a high altitude, en drop to a lower level for more detail," he said. "You ould spend your time here in studying the Bible passage

Text by ERIC HAWORTH*

Photos by E. L. HOMEWOOD

signed — then spend your life studying the rest of the ible," he continued.

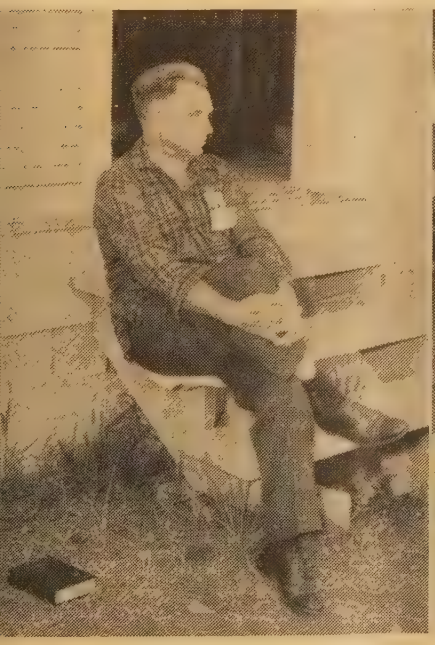
Later I joined 12 men in a discussion group in one of the dges. They were sitting on the bed, on chairs—even on the offee tables and the floor. All had open Bibles.

For an hour they exchanged ideas and religious experiences nked to the Bible's part in everyday life. Some men

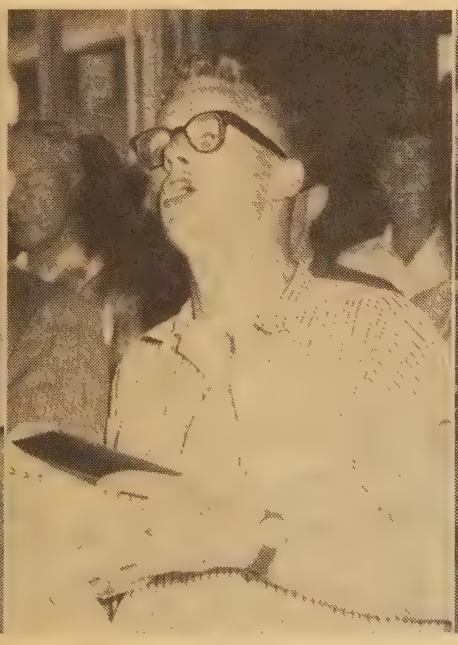
(Over)

Bible study was a major feature of this year's Elgin House-Keswick Conference, and it offered a study in race relations as a Ghanian student and Ontario farmer share one Bible. This was the ninth national conference sponsored by the Board of Men.

Mr. Haworth is associate editor of Canadian Packaging, a Maclean-Hunter publication.



There's plenty going on inside, but some people like to be alone and think.



Some men like the singing best, and enter into the proceedings with gusto.

Others want to catch every word. A cupped ear sometimes helps.

1. The evening session is over, but the discussion lingers on outside the assembly hall.

2. Between sessions, small groups are found in intense talk in lounges and bedrooms.

3. It's 'way past midnight, but Prof. George Boyle, who led Bible study, still has a large group firing questions at him. About 100 men responded to his invitation to informal question period.

confessed to being uncertain about many parts of the book. A man across the room perhaps could bring a new light to bear on this same uncertainty.

Some men just sat and soaked up all that was happening. Others waited towards the end of the session before gaining confidence to speak up.

But 12 different men walked out of that group. And they probably sensed it.

Late that same night, I drove across five miles of switch back roads to Keswick where another 400 men were staying (Elgin House being able to accommodate little more than 200). Here I met Vernon Hutson, an effervescent young Barbadian studying for the ministry at Emmanuel College and Sung Kook Shin, a quiet-spoken minister from Korea doing post-graduate work at the same college.

Both men were enthusiastic about the dynamic spirit underlying the conference. Shin said that this sort of affair just didn't exist in his homeland.

(Among other overseas guests was Kwabema Bame, a handsome, personable student from Ghana who said he was really a by-product of the Operation Crossroads Africa movement. His one year of post-graduate work in education at the University of Toronto was paid for by a group of London, Ont., high school students. "This is a practical demonstration of the Christian way of life," he reasoned, "and it certainly is a wonderful way of showing Africans democracy at work.")

But what had 600 men, widely separated by vocation, ethnic background, and geography, in common?

Here's what some of the 40 men I interviewed thought about Elgin House and the reason for their attendance.

A machine fitter from Welland, Ont., said it was his fourth conference. "I take back a lot out of the sessions and pass it on to men in my church," he declared.

A young medical practitioner said he got a different experience out of Elgin House Conference each year. This helps him in his daily work and his Bible class. "But I really come because I want to participate."

Some people get teased by their workmates for going to the conference. A Hamilton, Ont., steelworker said his mates tell him to watch out or he'll come back a priest. But he finds it a wonderful opportunity to refresh himself. He thought that study of the Bible in Canada was more prevalent than in his native Holland. "I think this is a firmer foundation for our Christian experience, too," he stressed.

A poultry farmer summed up a lot of men's reasons for attending the conference. "Every time I come here, I imagine myself like a battery being recharged for the year ahead," he confided. He said he had been in the church all his life, but

(*Continued on page* 24)

Climax of the 46-hour conference—the communion service. 620 men from the two meeting places gather outside the chapel at Keswick (left) and partake of the communion wine (right).

)n-the-spot in Congo

Refugees Flee Angola Terror

by JAMES W. ORMISTON

Mr. Ormiston (in white shirt) and a borrowed Red Cross jeep ferrying the Kuongo River on 3,000 - mile journey with supplies for Angolan refugees in the Congo.

A GIGANTIC relief operation is being run all along the southern frontier of the (Belgian) Congo, rom the mouth of the Congo River orth for 100 miles and east along the ngola border for about 450 miles. ood, medical supplies and blankets are eing distributed among refugees from ngola.

At the end of June there were more han 100,000 refugees, and although eliable news from Angola is difficult to et, it is fairly certain that this number vill increase as Portuguese "mopping p" exercises continue.

As I write this, the BBC reports that ationalist activity is penetrating deeper nto the south of Angola. The counter-neasures of the Portuguese armed forces vill cause many to flee from their homes o unknown destinations beyond the each of bullets and bombs.

The Congo Protestant Relief Agency s co-operating with the League of Red Cross, the Congolese Red Cross and the Roman Catholic organization, Caritas, n the pooling of resources and the listribution of food and medicine to the efugees. Immense stocks of rice, palm il, dried milk and fish averaging 200 ons a week, have been made available hrough the United Nations and the ontributions of humanitarian societies n Europe and North America.

Superb co-operation

Although the situation changes daily, n this day of "Congo independence" he matter of transportation and hand-ing of such large stocks is frequently ubject to frustrating, inexplicable elays. Nevertheless on-the-spot bservations of the care and feeding of he refugees gives the impression that he situation, variable as it is, is being ontained. This is due to the superb o-ordination of the League officers, co-operating agencies, and the people in the field who have to cope daily with new difficulties.

Large numbers in need of medical care have not appeared at the border, but the Evangelical Medical Centre at Kimpesi has treated more than 65 seriously wounded and burned cases. One doctor and three nurses toiled for three hours to clean the filth of a two-week journey from a young lad with 30% burns, from what appeared to be a fire-bomb explosion. Limited stocks of intravenous fluids and hospital dressings were severely depleted in an effort to save him. He survived for another week and then died, much to the distress of his little brother who had escaped with him and remained by his bedside throughout the ordeal.

The surgeons have made a collection of heavy calibre bullets and chunks of shrapnel. They were extracted from the bodies of victims still capable of fleeing after the explosion of bombs dropped from aircraft circling overhead, or blasts of bullets from the sub-machine guns of raiders attacking the villagers in the half-light of the early dawn.

We asked a man what had become of the others of his village. He himself had taken a blast of shrapnel just below the knee, his wife had been killed outright, his nine-months-old baby had had half of its right hand blown away and a sizeable chunk out of its right shoulder.

"They just stayed there," he replied. "What else could they do with that stuff biting their legs?"

The United Church of Canada and the Baptist Churches of Canada have a special concern for these Angolan refugees because of their mission work in Angola. The Canadian Baptists co-operate closely with the British Baptists in the north of Angola, and it is largely from the areas served by them that the refugees have come.

In support, therefore, of the work of the Congo Protestant Relief Agency and in part to learn more precisely what is going on, I was sent by the United Church's Board of Overseas Missions on an exploratory mission to the Congo and to assist in any way possible.

I have been able to do on-the-spot observing all along the frontier between Angola and the Congo with the exception, as yet, of the section farthest east which borders the province of Katanga. Travelling is practically forbidden in this area and you go at your own risk. The dangers are land mines and arrest by the Congolese police. With the changing political climate between the Central government and Katanga, there may be a lessening of tension but it cannot be expected immediately.

The People Are Frightened

No serious refugee problem exists at the moment anywhere else along the border except directly south of Léopoldville. Tension is building up somewhat about 700 miles east near an Angolan spot where a chief and a Protestant catechist were recently executed. The people are frightened and indisposed to heed the administration's advice to keep calm and stay at home.

By night, in family groups and whole villages, they are loading their "houses" as they say, on their backs and fleeing northward.

Everyone is aware that this is a long term job. The main thing just now is to supplement the diet and care for the sick and injured. The next stage will be to provide seeds for planting and hoes for cultivating the fields. It is fairly certain that until there are radical political readjustments on the other side of the border, very few of these people will return to Angola. ●

At Last—A Hospitalizatio

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TO THE ONE CANADIAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer. Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance . . . UNTIL NOW . . . cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because of the Gold Star Policy which is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills . . . anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

Outstanding Leaders Say:

DR. DANIEL A. POLING, noted minister and Editor of *The Christian Herald*: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

DR. RALPH W. SOCKMAN, Nationally known preacher, Author and Denominational Leader: "It has been my lifelong policy never to give public endorsement to any commercial enterprise, but I am heartily in favor of the principle involved in the Gold Star Plan. It only seems fair and just that those who abstain from alcoholic beverages should not be penalized for those who indulge."

DR. NORMAN VINCENT PEALE, Author, Lecturer, Pastor of Marble Collegiate Church, New York City: "I like Arthur De Moss' practical plan to provide hospitalization and accident insurance to non-drinkers at a reduced cost. When you show a drinker that it costs him money as well as health, friends and suffering, you present another strong argument for quitting. This unique plan does more than preaching sermons."

One out of every seven people will spend some time in hospital this year. Every day over 43,000 people enter the hosp . . . 32,000 of these for the first time! No one knows whose t will be next, whether yours or mine. But we do know tha fall on the stairs in your home, or on the sidewalk, or some sud illness, or operation could put you in the hospital for weeks months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with co doctor bills, and expensive drugs and medicines? Many folks their car, savings, even their home, and are sunk hopelessly debt for the rest of their lives. We surely hope this won't hap to you, but please don't gamble! Remember, once the do tells you it is your turn to enter the hospital, it's too late to coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, would receive $100 per week in cash, as long as you remain the hospital. If your hospital stay is less than one week, you collect at the rate of $14.29 per day. Even if you are alre covered by another policy, the Gold Star Plan will supplem that coverage, and will pay you directly, in addition to y present policy.

This wonderful, generous protection costs only $4 a month each adult, age 19 through 64, or $40 for twelve full mon For each child under 19, the rate is just $3 for a month's pro tion. And for each adult of age 65 through 100, the premi is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital P there is no limit on how long you can stay in the hospital, limit on the number of times you can collect (and the Comp can never cancel your policy), and no limit on age!

GUARANTEE

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

This plan offered exclusively by

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VALLEY FORGE, PENNA.

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"Special Protection for Special People"

Plan for Non-Drinkers Only!!

readers of THE UNITED CHURCH OBSERVER

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Read what a Blessing this Protection Has Been to Others:

MISS MILDRED L. FAULKNER, Barrington, Illinois — "Thank you so much for the prompt settlement of the claim we filed. You are not only prompt, but very considerate also. I would highly recommend your insurance to my friends. Thank you again."

MAUDE L. ARMSTRONG, Los Angeles, California — "The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

REV. HUGH THOMPSON, Buffalo, New York — "We do appreciate greatly your service to us during our recent illness. The claim was taken care of so efficiently and quickly that we were able to take care of everything. It is very gratifying to be a member of an insurance company with Christian standards."

REV. RAY NOWLIN, Clinton, Illinois — "Your check was received yesterday. It fully satisfied the claim for the one week I was in the hospital with pneumonia. I heartily appreciate the service you are rendering to the public. As in the past, I shall be highly recommending your insurance company to my many friends, both in and outside my church where I am pastor."

CLARENCE GUY, Drexel, Michigan — "I would like to thank you for your kindness in settling this claim and for your promptness."

MISS ESTHER M. NELSON, Everett, Washington — "Thank you for the check for $500.00 received yesterday. I have been telling others about your insurance, and now I have proof of your trustworthiness. Your help was wonderful at this time, so soon after my taking out this insurance."

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My name is _____

Street or RD # _____

City _____ Prov. _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

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• Platitudes in the Pulpit

Ad Lib

By J. A. DAVIDSON

A FEW days ago I had the joy of sharing a jug of coffee with My Irritable Friend. He had just finished reading John Kenneth Galbraith's lively little book, *Economics and the Art of Controversy,* and he said that he wishes an astute theologian would give serious attention to the art of controversy as it can be applied to theology. M.I.F. feels that theological controversy has become anaemically polite, so polite that it has lost its sharp, creative bite.

But he said that what delighted him most in Galbraith's book was a quotation from one of the author's fellow economists about their field of study: "Our present need is for some new platitudes." He said that that is also a present need in preaching, and he added that he has been inspired to prepare a set of new platitudes for the pulpit.

I told him about a rather stern encyclical I had received a couple of years ago in which the humble platitude was given a bad time. The senior Protestant chaplains of the Canadian Army, meeting in solemn conclave, had decided that the preaching in military chapels was, on the whole, pretty frightful. They despatched advice and instruction to their junior brethren who, because they did nearly all the preaching in the chapels, had perpetrated most of the frightfulness. The high point of this despatch was an admonition that we put into our sermons "more Gospel and less platitudes." (It may have been "less platitudes and more Gospel"—but, anyhow, it was pretty fundamental and it moved me deeply.)

My Irritable Friend was delighted with that. With a satisfied smile on his face he repeated the phrase three or four times, and then he wrote it down on a scrap of paper. He called it a splendid sample of "platitudinous condemnations of platitudes by homiletic experts." He said that in recent years he has culled a nice little collection of these from books and articles and lectures by the experts.

However, with our second cups we did settle down to some serious talk about sermons. M.I.F. said that he recently went over some of his old sermon manuscripts and marked every platitude with a big red "P" and every cliché with a big green "C". He said that some of his manuscripts are now quite colourful. His final comment was that the modern sermon has become so cluttered with platitude and cliché that our only hope is to write out all of our sermons in full and then vet them carefully for vermin: he claims that only a genius can preach from outline notes or completely without notes, and not utter platitude and cliché at least 20 times in every sermon. Yes, he said, we do need some new platitudes, and the only way we'll get them is by writing in full all of our sermons.

• Jewels and Junk

Prudence in Parsonage

By JEAN SHILTON

OUR children read a lot of books, I am glad to say. But I am not so glad to say that a lot of the books they read are rubbish. At least I think they are rubbish.

But I began to wonder, a while ago, if I was being unfair in my judgments. Just because I didn't like a book might not prove that it was a poor book for children. For example, do children and adults like the same kind of pictures in books? Is it possible that a story which is dull to me may be quite exciting to a child? Should I relax and take for granted that my children will read a lot of trash along with the odd gem of literature?

In my search for the answers I took an afternoon to visit Boys and Girls House of the Toronto Public Libraries. Miss Frances Trotter, the head librarian, chatted for more than an hour about children's books and finally sent me home with *The Unreluctant Years* by Lillian Smith. This is a book about children's books, published in 1953 by the American Library Association. Both Miss Smith and Miss Trotter have helped me to some conclusions about children's literature and I am passing them on to you.

In choosing picture books for children I had always taken for granted that large, brightly coloured pictures were best. Apparently size and colour are not of first importance in judging a picture book. A child expects the pictures to tell him a story he cannot read for himself, and small, black and white drawings can sometimes do this excellently. The subject matter of a good picture book should be imaginative and there should be a recognizable plot with a beginning, middle and ending. Sounds obvious, doesn't it, but some of the gaudiest and most expensive children's books fail to pass these simple tests.

For the parent who wonders whether it is reasonable to expect parent and child to enjoy the same books, C. S. Lewis has a decisive word. "No book is really worth reading at the age of ten," he says, "which is not equally (and often far more) worth reading at the age of 50. . . The only imaginative works we ought to grow out of are those which it would have been better not to have read at all."

And finally, what about children reading mediocre books? Well, adults are adults for a long time and they can, perhaps, afford to waste time on the second-rate. But children are children so briefly, and they are more susceptible to formative influences then than at any other period in their lives. It is therefore important that the very best be made available to them.

Conversely—and neither Miss Smith nor Miss Trotter is responsible for this dogma—it is permissible to burn the worst books in the children's bookcase and to drop every comic book into the waste basket the day after it comes into the house. I can find no good child psychologist to support such extreme action and I do not know what effect it will have on the characters of children. But I can tell you this. It makes mother feel grand!

Rev. J. A. Davidson

Mrs. J. F. Shilton

Philip Barron

Rev. G. Johnston

• The Real Rial

Letter from London

By PHILIP BARRON

AN attempt is being made here to enlist the support of the mass communications industry for a campaign stressing the importance of religious faith and regular worship, similar to the "Religion in American Life" campaign. All major denominations were represented at a recent meeting in Church House, Westminster, to discuss this move. The Anglican Bishop of Bedford (the Rt. Rev. Basil Guy) was chairman.

John Humphries, of the J. Walter Thompson advertising agency, told the meeting about the "RIAL" campaign, which his agency's New York parent has handled as a public service (without fee) since 1948. He explained to the audience of clergy and laymen that space and time were given free by advertisers and media owners. He pointed out that the campaign, sponsored jointly by all main-stream denominations, did not tread on doctrinal ground, but sought to counter materialistic influences by providing constant reminders of the importance of personal religious faith and (especially) of regular worship.

The meeting was strikingly representative, there being observers from the Salvation Army, Roman Catholicism and all shades in between. It was agreed that an inter-church committee should be set up to pursue the plan for a British campaign.

This move, which follows years of spadework by interested laymen, provides further evidence of the keen interest here in the Christian application of the publicity arts. There is general agreement among churchmen that the churches should advertise, but less unanimity about how.

There is a school which holds that unless an advertising campaign "preaches the Cross," it is not worth doing at all. Others say (and most of the Christian advertising men agree) that one *cannot* preach in an advertisement; it is just not a suitable medium for preaching, the place for which is the pulpit. The most advertising can do is to persuade people to expose themselves to preaching, by reminding them of the spiritual factor in life, and creating in them the desire to attend church.

It is this latter limited objective which is pursued by "Religion in American Life" and which is proposed by the sponsors of the British drive. It is felt that not only is this the most effective basis for a national campaign, but that it will also command the support of media owners, who could not be expected to give space for "copy" with a sectarian flavour. Results in the U.S. seem to indicate that this sort of thing *is* worth doing.

• Back to School

Theology for Laymen

By GEORGE JOHNSTON

THE other day I was sauntering on the McGill University campus, basking in the sunshine. It was the afternoon of Convocation, and a large crowd was enjoying the principal's garden party. Suddenly a lady bore down on me, hands outstretched, a smile on her face. I did not recognize her, but it turned out that, besides being the wife of a distinguished professor, she was a student in our Lay School of Theology. (Of course I should have known her! Blame her party outfit.) All she wanted to do was to tell me what a wonderful Lay School we had organized this past session at Montreal's United Theological College, and how much she had gained from it.

She is quite right! It *is* rather a wonderful affair, and you may like to hear more about it.

An efficient committee of men and women looked after the organizing, the publicity, and all the business. The Board of Men provided a good subsidy to get us started, but we hardly needed it. A program of courses for three years was outlined for us by a national, inter-board group headed by A. Monaghan of Ottawa. Rooms were made available in McGill's Divinity Hall by Dean Frost, and we used its lovely chapel for devotional periods, an important part of the entire scheme.

The school was held on Thursday evenings for two hours in two ten-week terms, October 6 to December 8, and January 12 to March 16. In the first term Dr. Frost lectured gaily on the Old Testament, and this was followed by a number of "electives" like *Christians and Their Daily Work*, and *Principles of Christian Education*.

In the second term, I explored the New Testament in eight lectures and two quiz sessions. Once again there was a wide choice of electives, including *Bible Study*. Thus the pattern was one hour of "basic" or academic work, and a second hour devoted to topics chosen by the students. We shall continue with this pattern in the second year, when the basics are on *Church History and Doctrine*; and in the third year, when they will deal with *Christian Behaviour and Worship*.

I should underline the fact that we regard the three-year course as a unit, and encourage people to sign up for the whole time.

Last October 172 did sign, and they attended with infectious eagerness. Nobody stayed away, come rain, snow, or ice storms!

The student body was varied: a lawyer beside a young bride, a doctor cheek by jowl with a professor, housewives, business men and women, and so on. They paid $15 for the session, and bought the text-books recommended. They could ask questions, discuss points, and even take exams. (We discourage exams! This is not a professional school.) Laymen kept saying to us, "Why didn't we have this years ago?"

You may think that this enterprise is only for college cities. Not necessarily. On our staff we used a city minister and a journalist, as well as university teachers. Any group of ministers with college training could do the job, aided and abetted by some efficient laymen. The result should be better Sunday school teachers and more intelligent Christians at church. •

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.....

COULDN'T BE DONE

(*Continued from page* 9)

vehicle unless the applicant signs this statement: "I do not use alcoholic beverages, and will not do so during the term of the policy." It is included in a long list of "supplementary information" listed on the back of the standard application form used by all insurance companies. The applicant is also asked to give his religious denomination, minister's name, and at least one other character reference.

"We have a few people who try to slip one over on us," Mr. Blair says, "but at least 95% of people are basically honest. Sometimes we get an application from a man who is an abstainer, and who believes his son, who also drives the car, is one also. We learn that the son drinks, and we have to reject the application. But if there is any doubt, we always give the applicant the benefit of it."

And, of course, the company has lost a few policyholders. One of its insured was convicted of impaired driving, although he hadn't been involved in an accident. His policy was cancelled.

One man in the Grand Valley area placed his insurance with another company when his policy came up for renewal. He said he didn't drink but he didn't want to be put in the position where he couldn't drink honestly if he wanted to.

Mr. Blair didn't have any figures readily available on the number of policies cancelled because the insured had broken the pledge of abstinence. But he said it was very low.

Careful screening

This is due largely to the careful screening given each application. Reports are received from credit firms, people whose names have been given as character references, and other sources.

Long before Abstainers' was in business it had a list of selected people to whom letters were sent. They were asked if they would buy shares, or place their insurance with the company, and to submit the names of others who might be interested.

So far, 188 people have bought 1,255 of the $100 preferred shares. Most of them own fewer than 10 shares. Only 38 hold more than 10 shares, three with 50 each. Twenty of the shareholders are ministers.

Many of the people who received the early letter placed their insurance with the company. Most applications have come from advertising in church periodicals. (Advertisements in THE OBSERVER brought in 817 inquiries in 14 months.)

But Mr. Blair kept getting inquiries from insurance agent W. H. Scrivens in Ottawa, a member of Dominion United Church, who wanted to be able to sell Abstainers' policies. He was appointed the company's first agent in February, 1959. There are now 26 agents in the province.

At this year's annual meeting, the company's award for the top agency went to Charles Routley, a Pentecostal from Sarnia. He wrote $12,000 worth of premiums last year and is expected to go to $18,000 in 1961. "It's more than a business with him, it's a crusade for abstinence," Mr. Blair said. "He carries on quite a telephone campaign."

Second highest agent last year was Presbyterian Archie McGowan of Toronto, and top rural agent was Howard Noble, a United Church member at Creemore.

A new agent in Oshawa, a member of the Seventh Day Adventist Church, is expected to be near the top of the list this year. Total abstinence is a requirement of membership in his church.

More agents this year

Mr. Blair hopes to add more agents to the roster this year. Immediate plans are for at least 100.

"A man asked me in a Toronto agency a while ago if I thought we could find 100 abstaining agents," Mr. Blair said. "Sure we can. We have 26 now, and I have a fat file of letters from agencies —at least 100. I don't know yet if they are all abstainers, but business isn't as dependent on liquor as some people want you to believe."

Mr. Blair knows the insurance agency field well. He operated his own office at Grand Valley for 21 years. He started selling life insurance back in 1932, and opened a general agency three years later. His office was in the Grand Valley library where he also acted as librarian, a job he inherited from his father.

"I didn't develop a big business in the thirties, but I did get a good grounding in insurance and was able to build a good business after 3½ years in the army," he told me. He covered three counties for Confederation Life.

During his preliminary investigations into insurance for abstainers, Gray Rivers talked to Mr. Blair about the possibilities and problems. Magistrate R. G. Groom of Tillsonburg had talked with him about it, too, at sessions of the United Church's Board of Men of which they were both members.

"I suggested the names of men in Toronto who might fit in as manager," Mr. Blair recalls, "then Bob Groom

(*Continued on page* 24)

The Question Box

Q. We were discussing the purchase of new Hymnaries for our church, but it was suggested that we wait for a revised edition as one should be coming quite soon. When will it be published?

A. Don't wait. There is no definite plan to publish a new one.

Q. Who should hold the minutes of session and the church membership roll?

A. The Clerk of Session, normally. Many churches appoint a roll clerk. In Quebec the minister is required by law to keep certain records.

* * * *

We've received so many questions about ministers and their training recently that we have asked Dr. Harold Vaughan, secretary of the Board of Colleges and Secondary Schools, to answer the following for us.

Q. How are the theological colleges of the United Church supported and governed?

A. They are sustained by grants from the Missionary and Maintenance Fund, income from endowments, and Federal Student Aid. They are governed by a local board appointed by the General Council.

Q. What qualifications are required of candidates for the ministry?

A. Normal entrance requirements are matriculation followed by graduation from an accredited Canadian university with a degree in arts. This is followed by three years of training in theology. There is a special four-year course for older students—one year arts and three in theology.

Q. What costs do students have during their training, and what bursary and other help is available? What single and married residences are provided?

A. The average minimum cost of a year in arts is roughly $1,000; the average year in theology about $650. Dominion-Provincial scholarships and bursaries are available. Supplementary student aid is given by colleges and where there is evidence of need, the church pays half of the arts fees. Residences for single people are available at all universities and theological colleges. There is a married students' residence at Union College of British Columbia.

Q. Have there been changes in curriculum to keep pace with the new demands of specialized ministries?

A. The curriculum is constantly under review and has been altered to meet the changing needs of the church and its relation to society.

Q. How many women are being trained and ordained in the United Church?

A. At present there are 21 women candidates for the ministry in colleges (13 in arts and 8 in theology). There have been 50 women ordained in The United Church of Canada since 1936.

Q. Is there a change in proportion of single/married and young/mature candidates?

A. The proportion of married candidates is increasing, and about 75% of all ordinands are married before ordination. About 22% of all men in theology are mature enough to be in the shorter course, that is, over 28 years of age and married.

Q. Have all new ordinands had, as students, experience and Christian training in counselling and administrative responsibilities that they will face in a charge?

A. All of them must have at least two summers of mission field service. All have received courses of study and some practical training in counselling and pastoral duties.

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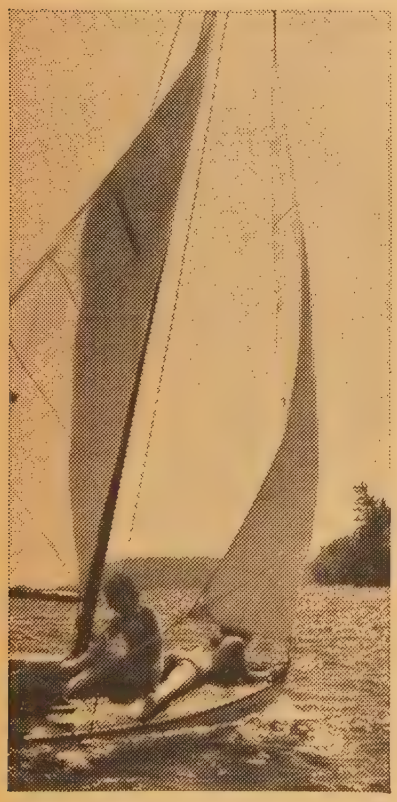

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ONTARIO DEPARTMENT OF TRAVEL AND PUBLICITY *Hon. Bryan L. Cathcart, Minister*

Book Reviews Conducted by M. MACDONALD

The Chatterbox

Signals for the Sixties, by M. Oliver and R. Kenyon, is the *basic resource book* for next year's study "Churches for New Times." The introduction lists all the surface evidences of the church's progress, and gives a quotation from Dr. J. A Boorman of McGill.

He claims that while religious book sales are "unprecedented" and other signs of revival of interest in religion are apparent, this may not be as encouraging as it seems. "The unwelcome fact is that never has the church been related so vaguely to the everyday life of the nation," he says.

We are asked the questions: "How did the church become so remote from everyday life; are we too complacent? Do we need revitalizing?" The book gives a broad picture of the church and its place in today's society. . .

Hasten the Day by Jessie L. Beattie is the *basic reading book.* The ten well-written, heart-touching stories give real life situations, portray problems and needs of Canadian people.

These are only two of the many books included in the 1961-2 adult mission study program. Play, films and film strips will also be available in an effort to give a comprehensive picture of the church in Canada; its successful projects its difficult problems.

Don't forget when you go to Stratford this summer to see the 1,200 volume Festival Exhibition of Books. It's bigger and better than it was last year when 16,500 play-goers from 20 countries visited it. This year again there is a Festival Exhibition of Music, featuring Canadian composers.

The Care and Feeding of Ministers From the Wife's Point of View

By Kathleen Neill Nyberg. (G. R. Welch, $2.50.)

Reviewed by Eileen W. MacKinnon.

Why did we have to wait until 1961 for such a book as this?

A minister's wife shares with us her experiences. She points out pitfalls which could be avoided and accents the importance of the role of a minister's wife in her husband's success.

She gives sound advice on food and keeping fit and healthy. She discusses good grooming and the importance of a well-ordered home where there is quiet, rest and relaxation. She advises care in such matters but emphasizes the fact that love and understanding are of primary importance.

She goes to the root of many questions and supplies satisfactory answers.

The book closes with this: "The most crucial contribution a wife can possibly make is to love her husband utterly, with complete and abiding loyalty."

Take time to read this small book. Enjoy its wit and humour and also appreciate the wise counsel between its covers.

The English Bible

By F. F. Bruce. (Welch, $5.)

Reviewed by George Johnston.

The day after the appearance of the New Testament in the New English Bible version, this history of the English translations was published. Naturally, therefore, it ends with a brief chapter on that new version; and no doubt the author and publishers will expect to enlarge this chapter in future editions.

The timing is cute, but fortunately in Professor Bruce we have a scholar of the first rank who has risen to the occasion. He traces the history well, and as he goes along he deals with matters of scholarship, style, and comparative meanings. This is a critical, though not an exhaustive, history.

I recommend it to those who wish an up-to-date account of how we got our English Bible.

Congo Crisis and Christian Mission

By Robert G. Nelson. (Welch Co paper $1.50, cloth $2.50.)

Reviewed by J. H. Arnup.

This is a timely book, the first I have seen dealing with the impact of the Congo upheaval upon missionary work and the life of the Christian Church. The writer is secretary for Africa of the United Christian Missionary Society (Disciples of Christ).

His work would have been of much more value if he had reported the effect of the disturbance upon **all** the mission and the whole Christian church. Instead after starting out by enumerating all the Protestant missions, he proceeds with a detailed account of what happened in his own mission, ignoring all the rest.

So much for our divided state!

The Disciples withdrew their missionaries, reinstated them, then evacuated them again. This time they sent back only a few men, to hold the line until better days.

The author presents the best eye witness account of the first few days of Congo independence that I have seen anywhere.

THREE OF A KIND

Reviewed by A. J. Wilson.

Here are three stories of high dventure.

Golden Boats from Burma by Gordon angley Hall (Ryerson, $4.50). It is a ue story of two American young people ho in 1812 set out for Burma to try to onvert the Burmese to Christianity. It ook them 118 days by sailing boat to et there.

The presence of Mr. Judson and his oung wife, Ann Hasseltine, who was e first American woman in Burma, was esented by the Burmese. The climate as unhealthy, the food unpalatable, the ater polluted. They fought poverty, lness. In time, however, they succeeded winning a few converts and established school. The Rev. Adoniram Judson anslated the New Testament into urmese and the translation is still andard. When war broke out with reat Britain, Mr. Judson was arrested s a spy, dragged through the streets and cked up in a dirty, rat-infested prison, hile Ann was reduced to begging in the treets to keep from starving. When the usband was released it was too late save Ann's life. Some years later, doniram died at sea on his way to artinique.

This is a moving and thrilling account f courage, physical suffering and dedicaion. There are today 600,000 Christians Burma, 200,000 of whom are members f the Baptist churches which the udsons founded.

The second book is **Beyond Cotabato** y Curran L. Spottswood (Revell, $3.50).

This is a modern story told by the uthor about his experiences as a flying arson to people living in remote parts f the Philippine Islands. He crashed on ccasion and had to trek long distances hrough jungles whose only inhabitants ere wild animals, head hunters and igmies. He established churches, in ime got hospitals and schools going, lew in modern medicines, vitamins and ntibiotics to plague-stricken areas.

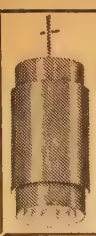
It is a fast-moving story of incredible ardship, dedication and achievement. There is not a dull page in the book. It eveals the speed with which even misionaries have to move to keep up with he demands for modern care and nedical attention in these times.

Kagawa of Japan (Welch, $2.50) is, of ourse, about the well-known Japanese Christian whose name was a household word among Christians of all nations a eneration ago. But a new generation nows all too little of this great practical aint who died in 1960.

This book fills in many gaps in Kagawa's story, particularly those of the var and post-war years.

Early in life he renounced position, vealth and honours to practise Chrisianity, lived in the slums of Osaka and Kobe, and organized work projects and armers' co-operatives. He was a brilliant cholar and prolific writer. During the var he remained a pacifist, was arrested, ut detained only a short time. After the var he was summoned by the Emperor who sought his advice on how to meet he post-war world.

This is a stimulating account of one f the greatest Christians of the century.



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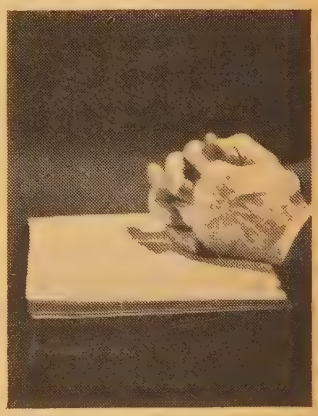

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COULDN'T BE DONE

(*Continued from page* 20)

called me up one July night and asked if I would like to come and start a new company.

"I had the normal 'new venture' fears, but no doubts about the principle of the thing. I had handled enough car insurance to know alcohol was a big factor. But it was quite a decision to make—to leave the security of 25 years with a big insurance company and go out on a venture that everyone in the industry said wouldn't work. This appealed to me, and I wanted to see what could be done with a company of this kind."

Mr. Blair sold his Grand Valley agency to a friend, and went to work for Abstainers' in Simcoe on September 1, 1956, a month before the company opened for business. He spent a couple of days in Des Moines studying the procedures of Preferred Risk Mutual, then started getting the business rolling. His only help, other than an alert board of directors of top-notch business and churchmen, was one stenographer. He handled the underwriting, claims and general administration himself. Three years ago Roy Bent joined the staff as underwriter (like Mr. Blair he is an elder at Simcoe's St. James United Church) and there are now seven girls working in the offices. It is expected a claims manager will be engaged this fall.

But Mr. Blair insists that the job to be done by Abstainers' is more than just selling insurance. One of its primary purposes is educational, he says.

"Alcohol is a much bigger factor in automobile accidents than either the insurance companies or governments realize," he says. "They have always recognized that excessive drinking is a factor in accidents, but they have never recognized that moderate drinking is.

"There are a lot of abstainers in the country," he says, "and a lot more people who could be persuaded to be. There's a big educational job to do. Very little has been done in this so far, because the first thing we had to do was prove that a company like this would work. Everyone said it couldn't be done."

A few months ago, shareholders received their first semi-annual dividend cheque. They will get another in October.

Norfolk County temperance people are proving that total abstinence pays off in dollars saved for motorists, and dollars earned for investors. ●

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ELGIN HOUSE

(*Continued from page* 14)

doesn't get quite enough fellowship out of his own church. A reason for this, he felt, was the routine of church affairs.

The *idea* of the conference appeals to many men even before they go. A bricklayer said he heard about it and got the urge to attend. He said he intends to go as long as the conference continues. Personal benefits? "Well, I have a Bible class of teenagers and I get new enthusiasm and inspiration on how to keep their interest."

A geologist from Hamilton said he had heard so much about the conference from other men, that he had to find out about it for himself. He wasn't prompted by a need for fellowship, he said, but he felt strongly that laymen can and should play a greater role as Christians in the church. This applies particularly in overseas missions, he thought.

A banker said that he knew he didn't know nearly enough about his Bible—that's why he attended. Of the many clergymen registered, the Rev. Earl Nicol of Toronto's Cosburn United Church, was typical. So many of his congregation had been to Elgin House that it was about time he found out about it for himself, he said. He was impressed.

Several men, at the conference for the first time, said they half expected loads of gospel singing and (as one man put it) "pietistic sentiment." But the seriousness and depth of religious expression surprised them. Most confessed to never experiencing this in large groups before. "It's the kind of thing you can't really understand unless you've been involved in it," one businessman remarked.

What about the people who conducted the sessions? Professors Kingsley Joblin and George Boyle felt that they should get men involved in the thrill of studying the Bible.

The idea was to portray what could happen to a man when he sat down to study even a single verse of the Bible, so that he could return home with a framework of study to share his experience with others.

When 600 men deliberately meet to share such an experience, it is bound to have a tremendous impact on the church in hundreds of communities throughout the land. This was epitomized by Dr. Nicholson in his Sunday morning service, closing the first part of the conference: "No matter what our walk of life. . . we are joined by the love of Christ." ●

About People and Places

Vants Itinerant Teachers

Teachers trained by their own Protes-nt denominations and moving from ass to class were suggested in Windsor, nt., recently, as the solution to the orny problem of religious education in ntario public schools.

The suggestion was made by the Rev. . S. Roblin of Sudbury, at the annual eeting of the Baptist Convention of ntario and Quebec. He said such eligious specialists could travel around om school to school in the same way at music and art specialists do.

Let Them Come in

An appeal to governments for more beral immigration policies to help ease e pressures of over-population was ade by the recent Conference on Migration, held in Geneva under World Council of Churches auspices.

It asked governments to consider olicies which would admit more people rom over-populated areas, where feas-ble migration can make a contribution. t stressed the need to avoid any exclu-ion of migrants on the basis of race, ationality or religion, and particularly rged consideration for immigrants from Asia.

The conference said the churches hould work together to provide infor-nation, counselling, and other services or migrants. Special emphasis was laid pon the importance of preserving the amily unit.

Home Mission Board Secretary Dr. M. C. Macdonald, and his former asso-iate, Dr. John Leng, were delegates to he meeting.

The United Church's Newfoundland Conference, meeting about the same ime, protested the small number of African and Oriental immigrants per-nitted to enter Canada.

The Y's Get Together

A major subject at the annual meeting of the National YWCA, held recently in Wolfville, N.S., was amalgamation with he YMCA.

The convention voted to recognize ocal branches which have amalgamated vith the YMCA and those which may lo so in the future. This means that ocal YW's may amalgamate with YM's vithout losing their connection with the National YWCA.

Mrs. M. N. Vuchnich of Toronto was elected president of the National YWCA. She succeeds Mrs. Ryrie Smith.

On the Western Campus

Westminster College, London, Ont., has been authorized to erect a new $865,000 residence on United Church property adjacent to the campus of the University of Western Ontario. Construc-tion is expected to start in September.

The new building will increase resi-dence accommodation to 120 women and 127 men undergraduates. Authority for the project has been given by the administration committee of London Conference.

Another How-To Course

More than 50 clergymen and lay mem-bers of the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches, and the Salvation Army, held a five-day workshop of religious broadcasting and telecasting in Toronto.

During the sessions they produced and directed their own programs. The most successful, according to the Rev. Des McCalmont, a United Church broad-caster, was written by a Roman Catholic priest who used a Salvation Army officer in the lead role. It was concerned with the anointing of the dying.

No Troubles Here

President Kennedy's United States Peace Corps has been having troubles with the churches, but the Canadian Overseas Volunteers Scheme is rolling right along, with church help.

The COV, while not government-spon-sored, is similar to the U.S. Peace Corps. About 20 Canadian university graduates are going overseas under the plan this year. Two are being sponsored by the United Church.

George Stephen Woollcombe, 22, a graduate of Trinity College, Toronto, will likely teach school in Ahmedabad, India, for one year. Miss Sylvia Silverton, 22,

Miss Silverton and Mr. Woollcombe look at a map of India.

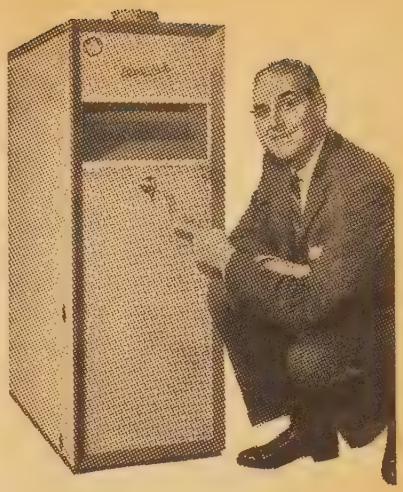
a graduate nurse, is also going to India under United Church auspices. They leave Southampton August 5.

Victoria University has launched its own overseas-help program. President A. B. B. Moore announced in late June that the Rev. George Boyle, Vic's assistant professor of religious knowledge, will go to Jamaica for one year. He will teach church history at Union Theolog-ical Seminary, Kingston. His salary, travel and other expenses will be paid by Victoria University.

"We hope to make this a continuing plan, although we may send professorial help to other colleges and institutions," Dr. Moore said. "We will endeavour to provide assistance where and when it is needed, but we will likely concentrate in the West Indies for a few years."

In the United States, the United Pres-byterian Church has gone on record as opposing all financial and contractual arrangements between the churches and

(Over)



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the Peace Corps. The government program must exclude evangelism, and the missions must not be identified with government policies, the church said.

The United Lutheran Church has also expressed opposition. "The Peace Corps is essentially contrary to everything for which the church stands," one official said.

The American Jewish Congress warned "there was grave danger of religious groups confusing their governmental obligations with their missionary zeal." It opposed church co-operation with the program.

A Roman Catholic spokesman, however, endorsed the Peace Corps program and said Catholic welfare and missionary groups are ready to co-operate.

Study Bible Study

Sixty-five hundred copies of a **questionnaire** concerning ways in which Bible study is being promoted and carried on in Canada have been sent out by ministers of all denominations within the Canadian Council of Churches.

The **Rev. Francis Vipond,** director of the Use and Understanding of the Bible in the Department of Christian Education, expresses the hope that from the information received it will be possible to furnish church leaders with plans and suggestions useful in encouraging a wider use of the Bible.

Civil Marriages Sought

Premier Joey Smallwood of Newfoundland will be asked to consider legislation to permit civil marriages, following action by the United Church's Newfoundland Conference. The conference adopted an Evangelism and Social Service Committee recommendation that such action be taken.

Civil marriage also came up for discussion in the Maritime Conference, where it and a re-study of divorce laws were recommended by the E&SS committee. Both subjects were referred back to the committee for another year's study. E&SS Secretary Dr. J. R. Mutchmor said both questions are being studied by a General Council commission which will report next year.

The Rev. Wilfred Vardy of Twillingate was elected president of Newfoundland Conference.

The Newfoundlanders cut the number of presbyteries from six to four. The new presbyteries are Avalon, Bonavista-Burin, Grand Falls, and Twillingate. The province has 92 pastoral charges with 318 preaching places. They are served by 54 ordained ministers, 33 lay supplies and seven students. There are also 578 day school teachers in 826 United Church classrooms, with 26,000 children enrolled.

One of the chief concerns of Bay of Quinte Conference was the rural church. It was reported that a survey in three presbyteries, covering 52 rural charges, showed the average pastorate for ordained ministers is 3.5 years. The average for lay ministers is 2.6 years, and for student supply it's 2.2 years.

Twenty-two ordained ministers had pastorates of only one year's duration. The survey also revealed that during the year of pastoral change, there are few professions of faith. The conference was urged to give the problem serious study and to remedy the problem of "musical chairs" in the rural areas.

In Montreal, the Montreal and Ottawa Conference passed a resolution urging the Federal Government to enact legislation to arrest and control the sale of goofballs (narcotic pills). It said users of the pills have become crazed or irrational to the point of adding to crime and violence.

M&O also recommended cutting of the national defence budget by $100 million the first year and $200 million the next. They suggested the money released be devoted to overcoming the imbalance of material and cultural wealth in the world by providing technical and spiritual help to underdeveloped countries.

The Top Layman

Donald Cameron, a prominent United Church layman and president of Cameron-McIndoo Ltd., Toronto, has been appointed acting secretary of the Board of Men for a three-year term. He will fill Secretary Ralph Young's post while Mr. Young serves as secretary of the World Council of Churches' department of the laity in Geneva, Switzerland.

Both appointments are effective November 1.

Mount A Dean

Mrs. J. Arthur Forbes of Fredericton, N.B., has been appointed dean of women at Mount Allison University, Sackville, N.B. She succeeds Miss Inez Morrison, whose marriage to Mount A. President Dr. W. T. Ross Flemington took place recently in Toronto.

A Trio of Leaders

Canadian Baptists, Presbyterians and United Lutherans named new denominational leaders recently.

Dr. Emlyn Davies, pastor of Toronto's Yorkminster Church, was elected president of the Baptist Convention of Ontario and Quebec. He is a former Canadian Council of Churches president.

Dr. Robert L. Taylor of Medicine Hat, Alta., was elected moderator of the Presbyterian Church. He succeeds Dr. Robert Lennox, principal of Presbyterian College, Montreal.

The Canada Synod of the United Lutheran Church in America elected Dr. Albert W. Lotz as president. He is pastor of St. Peter's Church, Kitchener, the largest Lutheran parish in Canada with 3,628 baptized members.

Oppose Tax Exemptions

The exemption from income tax payments granted by the Canadian government to members of religious orders who have taken vows of poverty, was opposed by Canadian Presbyterians at their recent general assembly sessions in Toronto.

Following a recommendation from the Board of Evangelism and Social Action

assembly urged the government to se the section in the Income Tax Act ich excuses religious from income tax yments. It called the exemptions "inalities, abuses and discrimination."

nurch at the EX

Visitors to the Canadian National hibition, from August 18 to September will see a United Church exhibit this ar. The display, the United Church's st at the Ex, will portray the church's rk at home and abroad through large ck and white and colour photos. It ll be in the General Exhibits Building. There were 14 exhibits by religious oups at last year's CNE. The suggesn that the United Church prepare a play came from Toronto Conference ee years ago. It was at first hoped that interdenominational exhibit could be anged through the Canadian Council Churches.

astoral Changes

The Rev. Robert Osborne, of St. ndrew's United Church, Saint John, B., has been appointed assistant prossor of New Testament at Emmanuel ollege, Toronto. Victoria University esident Dr. A. B. B. Moore said it is e first of a series of assistant professor pointments to the Emmanuel staff.

The Rev. Bruce Hall, Chalmers hurch, Windsor, Ont., has been pointed boys' work secretary for the ntario Council of Christian Education d the C.E. department of the Canadian ouncil of Churches.

The Rev. Harry M. Denning, St. ndrew's Church, Chatham, Ont., has en called to St. James-Bond Church, oronto, to succeed the late Rev. Bruce illar. He will preach his first sermon ere on Thanksgiving Sunday.

The Rev. Dr. William Mustard, chairan of the Board of Home Missions for years and pastor of Alderwood United hurch, Etobicoke, Ont., for seven, has come assistant minister at Trinity hurch, Peterborough, Ont.

Bavarian Minister Joins Church

The Rev. Wladimir Kokorudz of the Bavarian Lutheran Church was received into the ministry of The United Church of Canada, during sessions of Saskatchewan Conference.

Mr. Kokorudz was trained in German seminaries, ordained by the Evangelical Lutheran Land Church Council of Bavaria in 1941, and served in the Ukraine, Germany and Poland. He is working with United Church Ukrainian congregations in Swan Plain, Canora, and Gorlitz, Sask.

Deaths in the Church

The Rev. George A. Barnard, 91, died at St. Thomas, Ont., on June 14. He was a minister of the Wesleyan Methodist Church in England, a missionary in China, Bible Society worker in the Philippines, and a Methodist Episcopal minister in Pennsylvania before coming to Canada in 1911. He served charges in the London Conference, and retired in 1942.

Robert J. Weston, lay minister at Teeterville, Ont., died at his manse on June 26th. He served the three-point charge of Teeterville, Vanessa and Wyndham Centre.

The Rev. J. Smith-Windsor, 83, died at Indian Head, Sask., after 16 years' retirement. He was received into the church in 1907 and served 12 charges, all in Saskatchewan.

The Rev. David Gardner died the day before his 81st birthday, at Albright Gardens, Beamsville, Ont. He retired in 1949 after 30 years in the ministry. He served 11 charges, most of them in Manitoba.

The Rev. H. Lloyd Morrison, 75, died at Brockville, Ont., on June 27. He had served Prince George and Pouce Coupe in the Peace River district, and seven charges in the Ottawa area. His last church was Trinity, Almonte, Ont.

The Rev. Charles A. Malcolm died at Port Stanley, Ont., on July 1. He was in

(*Over*)

THE MUSIC MAKERS' CORNER by Fred. J. Howard

MOST of my junior friends left the school-room with good reports of the year's work and at least a ass mark, so that in September you n move up to a higher grade. I know veral of you did not make the quired mark in one or more subjects. university results which are pubshed in the newspapers, such subjects e bracketed after the name of the udent.

It is rather unkind to say you failed cause that word often suggests disace or defeat. There is no disgrace out it, and there should be no defeat. Iany prominent men and women did t pass their exams at the first attempt, d they were not stupid either.

A few years ago this personal notice peared in an English paper: "Miss X cently tried her organ exam. While e did not pass, she obtained a higher mark that she did last year. We congratulate her and extend our best wishes for success next time." Miss X was not offended. Only 26% passed at the first attempt. (She did pass at the next exam!)

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So, if you didn't pass, how about giving the subject a special push? Use all the hours of concentration you can spare and make it a first class mark next time. Remember it is no disgrace to fail, but only to stay failed. ●

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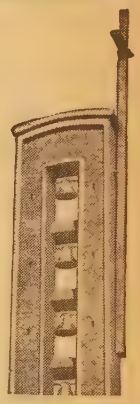

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his 77th year. He retired in 1952 after 43 years in the ministry.

Mrs. Patricia Mae Morris, wife of the Rev. Kenneth W. Morris of Elk Point, Alta., died in Edmonton. She was 27. She is survived by her husband; two daughters, Kathryn and Sandra; her parents, a brother and a sister.

Mrs. Jennie A. McIntosh, widow of the Rev. W. R. McIntosh, died on June 19 at London, Ont. She was in her 92nd year. . . Mrs. Alice Morash, widow of the Rev. A. V. Morash, died at Sackville, N.B., on June 25, in her 90th year.

Candymaker Becomes Preacher

Marshall McElhinney, a candymaker with Wm. Neilson Ltd., Toronto, for more than 20 years, left his job this summer to become a lay preacher in the United Church. He is serving a small rural charge near Regina.

Mr. McElhinney's son, Bob, a pre-theology student at Victoria College, is also serving a charge in Saskatchewan. He is student supply this year at Steep Creek.

Moderator in Oslo

The Rt. Rev. Hugh McLeod, moderator of the General Council of the United Church, will preach on "The Holy Spirit in Corporate Worship," during sessions of the World Methodist Conference in Oslo, Norway. Other United Church delegates are Dr. Edward Cragg, Toronto; Mrs. J. Y. MacKinnon, London; Magistrate R. G. Groom, Tillsonburg; Dr. Douglas Smith, Montreal; and Dean Stanley Frost, McGill University, Montreal.

Women in Waiting

When registrations closed June 30 for the United Church's first conference of women, 500 applications were in hand. Two hundred names have been put on a

Miss Hubble Mrs. Coleman

waiting list, as Canadian Keswick has accommodation for only 300 in heated rooms.

The conference, patterned somewhat after the men's conferences ("but not entirely," says WA secretary Beatrice Wilson) opens at 4 p.m., September 15. It will conclude with a communion service on Sunday morning, September 17.

An address by theme speaker the Rev. Gwynneth Hubble, former principal of Carey Hall, Birmingham, England, and Bible study led by Mrs. John Coleman of Kingston, will precede all discussion groups. Theme of the conference will be "The Church and You."

French Politicians at Mount A

Premiers Jean Lesage and Louis J. Robichaud of Quebec and New Brunswick, and former prime minister Louis St. Laurent, will be among the speakers at a two-day Summer Institute at Mount Allison University, Sackville, N.B. Theme of the conference will be "French Canada Today." It will run August 17 to 19.

Purpose of the institute is "to make some contribution to the betterment of English-French relations in Canada by inviting French Canadians from Quebec and the Maritimes to project an image of the culture of contemporary French Canada to an audience which will be largely English-speaking."

A summer music school opened at Mount A on July 4, and will continue to August 15. It is designed for teachers and music specialists. Main emphasis is on the general classroom teacher on whom the cultivation of group musical activities depends.

The University of Waterloo, at Waterloo, Ont., will hold an inter-denominational church music workshop on Sept. 9. It will be designed for organists, choir leaders and ministers.

"Many choir leaders face a problem of obtaining suitable material for their groups," said Paul Berg, the university's music director. "We have asked publishers to submit material which will suit the average church choir. The sessions will include choir organization, rehearsal methods and anthem reading."

The Bible in Umbundu

A new Umbundu translation of the Bible, for use in Angola, is now in its final stages and will likely be published in England next spring.

One of the translators was Dr. S. Ralph Collins, former United Church missionary, now living in Ottawa.

Miss Millicent Howse, a United Church missionary in Angola, has had the responsibility for editing and proofreading. She was released by the WMS so she could give full time to the work, at the request of the Council of Evangelical Churches in Central Angola.

The Bible, published by the British and Foreign Bible Society, will be in both Umbundu and Portuguese. It will cost $6 per copy to produce and place in the field, but must be sold for $1 because of the low wages paid Africans in Angola.

Bequests Aid Church

The Missionary and Maintenance Fund benefitted from most of the bequests received recently, according to Treasurer Dr. V. T. Mooney. Other wills provided funds for home and overseas missions, the Pension Fund, and other projects.

To the M & M: $5,000 from the estate of Miss Emma H. Crowe, Halifax; $42 from the estate of Edward Hampson, Toronto; $100 from the Mrs. Mary Kahler estate, Brandon, Man.; $1,000 and one half of the residue from the estate of Mrs. Annie L. Martin, Fort Frances, Ont.

Other bequests: Estate of Miss Madeleine E. Bell, Hamilton, $10,000 to the United Church for the "Madeleine Bell and Hesse Snow Memorial Fund"; estate of Miss Caroline P. Grenfell, Vancouver, one quarter of the residue to home missions and one quarter of the residue to the Pension Fund; estate of Miss Margaret Graham, Paris, Ont., $2,500 to the Pension Fund; estate of John D. Higinbotham, Guelph, $1,000 for home and overseas missions; estate of Richard Howey, Owen Sound, one seventh of the residue to the M & M and one seventh of the residue to the Pension Fund; estate of Agnes Robertson, Toronto, $500 for overseas missions; estate of the Rev. William B. Sallans, Saskatoon, $1,000 to the Pension Fund and $2,000 to the M & M; estate of Mrs. Elizabeth Shirran, Vancouver, $100 for overseas relief; estate of Mrs. Bertha Stilborn, Yorkton, Sask., one twelfth of the residue to the United Church Training School; estate of the Rev. William W. Wallace, Toronto, $200 to the Pension Fund.

On CBC Radio

There will be two United Church broadcasts over the CBC's national networks during August.

Dr. Gresham

On Sunday, August 6, the Rev. Perry E. Gresham of Bethany College, Bethany, West Virginia, will be heard on the Church of the Air, from 4.30 - 5 p.m., EDT. He will be preaching that day at Toronto's Timothy Eaton Memorial Church.

The president of London Conference, the Rev. George Goth of Metropolitan Church, will conduct the Religious Period on Sunday, August 20, 2.30-3 p.m., EDT.

Paradoxical Presbyterianism

The general assembly of the Presbyterian Church in Canada, meeting in June, deferred for another two years any possible action on the ordination of women. In the interim, a committee will make a full study of the Biblical doctrine of woman and of ordination.

Meanwhile, two Canadian women, ordained this year by United Church conferences, are now associated with Presbyterian churches. The Rev. Eleanor Carr is spending the summer in Africa under auspices of the United Presbyterian Church, U.S.A., and the Rev. Geraldine Reid is working with the Presbyterian Church of Trinidad as a United Church missionary. Both these churches ordain women.

Presbyteries of the Canadian Presbyterian Church have voted 26-14 against ordination of women, with eight making no reply.

Dates to Remember

August 14-19 — 4th annual Nova Scotia Summer School of Alcohol Studies, at Pine Hill Divinity Hall, Halifax. Information available from: Supervisor of Alcohol Education, Department of Education, Box 609, Pictou, N.S.

September 19-21 — Fall conference of the Eastern Branch of Christian Reunion Movement, in Quebec's Eastern Townships. Information available from the Rev. R. S. Newman, Montreal Diocesan Theological College, 3473 University St., Montreal 2, Que.

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THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

BIRTHS

MILLSON—Earle and Jean are happy to announce the arrival of a daughter, Shauna Doreen, on June eighth at Sarnia General Hospital—a sister for Noel.

YOSHIOKA—To Rev. and Mrs. Edward Yoshioka (nee Alison Andrews), a son, Andrew, July 3rd, at Toronto, Ontario.

1. HELP WANTED

CHRISTIAN Education Worker, male or female, for suburban city church, excellent facilities and equipment. Generous remuneration dependent upon age, qualifications and experience. Duties to commence September 1961. Apply to—Mr. H. M. Heffner, Westworth United Church, Grosvenor at Lanark, Winnipeg 9, Man.

GOOD home for elderly lady in return for light duties, assisting nurse-housekeeper in caring for an invalid. Toronto. HU. 5-3297. Box 222—THE UNITED CHURCH OBSERVER, Toronto 2 B, Ontario.

LAY woman seeks employment in church in Regina, Sask. Interested in all youth groups and Church School. Box 223, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

MINISTER, with teen age son, serving rural charge in Bay of Quinte area, requires suitable housekeeper, age approximately 60. Good home, but small salary. Please give two references and state salary expected. Box 216, THE UNITED CHURCH OBSERVER, Toronto.

NORWAY HOUSE (Man.) Indian Residential School, requires for the end of August the following staff: Boys' Supervisor; Girls' Supervisor, Assistant Matron; Assistant Cook; Sewing Matron and Carpenter-Painter. Apply Principal.

WANTED in Boarding School—a Dean of Boys of military background for physical education and sports program, also a Housemother for boys. Write, giving references to the Principal, Institut Francais, 12625 Notre Dame Street East, Pointe-aux-Trembles, Montreal 5, Que.; phone MI 5-8309.

1A. AGENTS WANTED

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1B. RETIRED OR RETIRING MINISTERS

WANTED—Minister of Visitation in Large residential congregation. Ideal for active retired minister settling in Vancouver area. Contact South Burnaby United Church, 4593 Rumble St., Burnaby 1, B.C.

2. EMPLOYMENT WANTED

EXCELLENT Choir Director and Music Teacher, R.M.T. and P.C.II, some organ experience, seeks position (preferably in Greater Montreal) with good teaching possibility in voice, piano and speech therapy, starting September 1961. Write Box 217, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

YOUNG Christian woman, age 23, with six years in secretarial work, would like opportunity to serve in a church office or related place. Box 219, THE UNITED CHURCH OBSERVER.

YOUNG man—27 years of age—degree in Business Administration; has extensive purchasing and financial experience with some legal training, also holds pilot's licence, requires position with potential, where background can be best utilized. Non-drinker, non-smoker. Box 218, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

2A. PULPIT VACANCIES

AT South Mountain, Ontario, 265 families need a minister for a strong rural pastoral charge in the Ottawa valley. Three attractive churches, oil-heated manse. Salary and travel $4,500.00. Please write Melvin S. Black, Recording Steward, Oxford Station, Ontario.

2A. PULPIT VACANCIES—Continued

AURORA (Ont.) Pastoral Charge invites correspondence from ministers interested in making a change of field. Letters should be addressed to Jas. A. Gilmore, Secretary, Pastoral Relations Committee, 170 Edward Street, Aurora, Ontario.

AYLMER, Que.—The pulpit of the Aylmer United Church will be vacant July 15th, 1961. Located 7 miles from downtown Ottawa. Direct inquiries to A. P. Gammie, Secretary, Pastoral Relations Committee, R.R. 1, Deschenes, Que.

BERMUDA—Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

CARBERRY-SUMMERVILLE (Man.) Two point charge vacant June 30, 1961. Salary and travel above minimum. Furnished modern three-bedroom manse. Trans-Canada Highway, main line C.P.R. Good school and hospital facilities. Contact C. Barlow, Carberry.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

COLBORNE (Ont.) United Church charge requires a minister by September 1st. Well-furnished manse, oil heated. Salary above minimum. Interested ministers kindly communicate with Bruce L. Spencer, Secretary of Pastoral Relations Committee, Box 477, Colborne.

COMPACT three-point New Charge—Ayer's Cliff-Coaticook, Que., vacant June 30th, 1961. Salary offered above minimum. Interested ministers contact R. T. Cook, Box 156, Ayer's Cliff, Que.

COPPER CLIFF, Ontario—The pulpit of Copper Cliff United Church will become vacant on Sept. 15, 1961. Interested ministers should write to Mr. M. A. Luck, Secretary of the Pastoral Relations Committee, Copper Cliff.

DANVILLE - ASBESTOS (Quebec) two - point charge, vacant July 1st—furnished manse, 40 miles north of Sherbrooke. Interested ministers contact K. M. Cowdrey, Secretary Pastoral Relations Committee, 415 - 2nd Avenue, Asbestos, Que.

FOXBORO, Ontario—Belleville Presbytery, now vacant. Compact three-point charge all on paved road. Furnished manse, Public School close by and bus transportation to High School. Salary and travelling above minimum. Growing area with many new homes. Interested ministers please contact Earl M. Dafoe, Secy. Pastoral Relations Committee, Box 23, Foxboro, Ontario.

GLENCOE, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact—K. N. Reycraft, Box 195, Glencoe, Ontario.

HAMILTON, Ontario — Calvary United Church pulpit vacant July 1st, 1961. Interested parties contact Mrs. F. Rowell, 72 Duncombe Drive, Hamilton, Ontario.

HINTON, Alberta — one-point charge vacant immediately. Furnished manse, hospital and good school facilities in new pulp mill town. Above minimum salary and car allowance. Interested ministers please write Murray Lees, Box 689, Hinton, Alberta.

KILSYTH United Church Pastoral Charge, six miles from Owen Sound, Grey County, on paved road, now vacant, invites correspondence from interested ministers. Furnished manse, Graded Public School. Secondary school bus. Salary $4,800.00. Direct inquiries to Secretary of Pastoral Relations, W. M. Wilson, R.R. 4, Owen Sound, Ont.

KINGSTON, Ontario—Kingscourt United Church vacant July 1st, 1961. New manse, good educational facilities; minimum salary, car allowance. Apply to Harry Huff, 946 Victoria Street, Kingston, Ont.

MEDICINE HAT, Alberta — The Pastoral Relations Committee of Fifth Avenue United Church invites correspondence from ministers interested in applying for the vacant pulpit of a growing church in a growing prairie city. Please address letters to committee chairman, Fred McGuinness, Box 10, Medicine Hat, Alta.

MORPETH, Ontario — three-point charge on paved roads, vacant September 30, 1961. Manse with modern conveniences. Interested ministers please contact Ray Simpson, Route 4, Blenheim, Ontario.

OTTAWA, Ontario, Carleton Memorial in growing suburban area, will have vacancy September 1, 1961. Modern church buildings and manse. Write R. D. Williamson, Secretary, Pastoral Relations Committee, 134 Hopewell Ave., Ottawa.

SAINT JOHN, N.B., Saint Andrew's Kirk vacant July 1st. Present minister appointed to Emmanuel College, Toronto. Salary above minimum. Furnished, heated manse. Write to W. F. Allan, 1 Seely St., Saint John, N.B.

2A. PULPIT VACANCIES—Continued

SMITHVILLE, Ontario — 2-point charge vac Sept. 4. 20 miles east of Hamilton, No. Highway. Good educational facilities, manse bes church, salary $4,700.00 including travel allo ance. Interested ministers invited to apply W. Lyle Beamer, Smithville, Ontario.

WANTED—Minister for Farringdon Independ Church, Brantford. This is a non-denominatio community church with a small congregation, co paratively new church and manse. Applications invited for a minister, stating how soon applic available to commence. Please state denominati age and salary expected. J. R. Welsh, 221 Gree wich St., Brantford, Ontario.

WIARTON, Ontario—2-point charge vacant J 1, 1961. Comfortable oil-heated manse, f nished; High School, Hospital. Salary above mi mum. Interested ministers contact I. L. Ing Secretary Pastoral Relations Committee, Box 2 Wiarton, Ontario.

4. PULPIT SUPPLY AVAILABLE

AVAILABLE for pulpit for temporary supp Rev. G. D. MacLeod, B.A., D.D., 165 Germain Ave., Toronto 12, HU. 3-6549.

5. CHOIR PERSONNEL

CHURCH Organist and choir director requir for Stoney Creek United Church. Reply, stati experience and salary expected. Apply by mail the above.

ORGANIST and choir director required f Norwich United Church. State qualificatio experience and salary. Address replies to H. Wen Norwich, Ontario.

ORGANIST-CHOIR DIRECTOR required for S James United Church, Parry Sound, Ont. Ne two-manual Keates' pipe organ and carillon, seni and junior choirs. Excellent opportunity for priva teaching. Position open September 1st, 1961, a must be filled by July 1962. Please state qualific tions and salary required with other pertine information in application to Secretary of Mus Committee, Box 353, Parry Sound, Ont.

ORGANIST and Choir Director required f Westminster United Church, St. Catharin Ont. Reply, stating qualifications, experience a salary expected, to Rev. E. E. Ashley, 184 Queen ton Street, St. Catharines, Ontario.

ORGANIST - CHOIR DIRECTOR required f Woodbridge United Church. Established pia teaching class available and organ and vocal teac ing possibilities. Address replies, stating qualific tions, to H. A. Hopkins, Box 26, Woodbridge, Or

ORGANIST and Choirmaster required for Yor minster United Church, cor. Highway 401 a Yonge St., Toronto, to start any time June 15th September 1st, 1961. Write to R. R. Servic Chairman Music Committee, 76 Yorkminster Roa Willowdale, Ont.

WESLEY United Church, St. John's, Newfoun land, requires the services of an Organist a Choirmaster; duties to commence Sept. 1, 196 Applications will be received by Everett Hudso Chairman, Organist Committee.

WINGHAM (Ont.) United Church requires a organist and choir leader. Salary $1,600.0 Excellent opportunities for teaching. Studio avai able in church. State qualifications. Apply Norman Keating, Wingham.

6. ASSISTANT MINISTERS WANTED

CORNER BROOK, Nfld., First United Churc requires the services of an Assistant minist to direct Christian Education, share in pulpit wo and visiting. Young man with experience Christian Education preferred. Interested ministe please write to L. S. Loveridge, 175 Reid S Corner Brook, Nfld.

DORVAL, P.Q., Strathmore United Church assistant minister, or assistant to the ministe ordained or lay, for teacher training, youth leade ship, pastoral work and evangelism. Lakesho suburb of Montreal, 650 families, Sunday Scho 600 pupils with staff of 70. Youth groups nee further development. Write to Secretary, Pastor Relations Committee, 58 Brookhaven Ave., Dorva

EDMONTON, Alberta—Robertson United Churc requires assistant minister. Chief respon ibilities visiting and counselling. May be retire minister or minister in regular pastorate. F further information, write Mrs. C. H. Smith, 1041 133rd St., Edmonton, Alta.

7. CHURCH SUPPLIES & EQUIPMENT

BELLS, Peals, Carillons and Memorial Tablet For catalogue write to Stoermer Bell & Bra Foundry, Breslau, Ontario.

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CASAVANT Reed Organ for sale — light wood; one manual, complete with electric blower; suitable for small city or country church. Price $250.00. Trevor King, 11312 — 63rd Street, Edmonton, Alta.

FOR SALE—Hammond Organ—Church Model—25-note pedal board. Excellent condition—recently overhauled, suitable for church or home; will sacrifice for $1,800. Box 221, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

LIMITED number Electronic Organs for rent. Low rental for day, week, month, year, includes any service — no investment. Ideal for churches, Sunday Schools, halls. Organ Leaseholders, 26 Bournemouth Ave., Kitchener, Ont.

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8B. BOOKS

SEND to Box 146, Grande Prairie, Alberta, for free copy of booklet *"Life Is More Than Meat"* by I. V. Macklin, B.A., 1910. Booklet suggests that purely secular education, cleverness without goodness, nuclear thinking with cave man feeling, is dangerous.

9. ARTICLES FOR SALE

STACKING CHAIRS AND TABLES

ALSO Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T". Toronto 19.

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3 IRIS $1.00, named varieties—50c. up. Discount of 20% on $5.00 order. Write for list. C. Copeland, 27 Central Ave., Toronto 14.

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WANTED TO BUY — The Works of William Temple — used or new. D. Mouland, 4255 Dupuis Ave., Apt. 4, Montreal 26, Que.

11. RESORTS, TOURIST ACCOMMODATION

CLEAN, water-front cottage, boat, hydro, conveniences, private beach, near Midland, from August 12th. Miss B. Eagle, 508 Riverside Dr., Toronto, or ROger 9-8325.

FAMILY Cottages by day or week, daily devotions and Bible Study, meals, boating, fishing, sports. Chesley Lake Camp, Allenford, Ontario. Up to June 15th write O. Shantz, 4 Crescent St., Kitchener, Ont.

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QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

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A LARGE dignified Christian home, set in lovely grounds and trees, for senior ladies, featuring excellent food. Tray service. Large living room and T.V. Rates for single rooms $90.00 per month—double rooms $80.00 per month. This home is located in small town near Stratford. Miss Olive Kelterborn, Milverton, Ont.

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COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at Niagara Ina Grafton Gage Home, 413 Church Road, St. Catharines — Telephone WEbster 56-822. Information may be obtained from Mrs. L. F. Beattie, R.R. 1, St. Catharines, Ont.

COUNTRY Home, large and spacious, with nurse in attendance, good meals, for older people in good health; $35.00 weekly. Mr. H. Block, R.R. 1, Winchester, Ontario.

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Publishing House Notes

Bible Study

THE whole Church is being summoned to a fresh interest in Bible Study in the months following summer holidays. The Board of Christian Education and the Board of Information and Stewardship will both be promoting study groups and recommending fresh material.

Right now I recommend two little books which tell what has been done recently in concentrated Bible Study in Great Britain, in Europe, and in one city of the United States. Also how to organize and conduct a Bible Class successfully.

Bible Weeks, by E. H. Robertson, 85c.

Take and Read, by E. H. Robertson, $1.75

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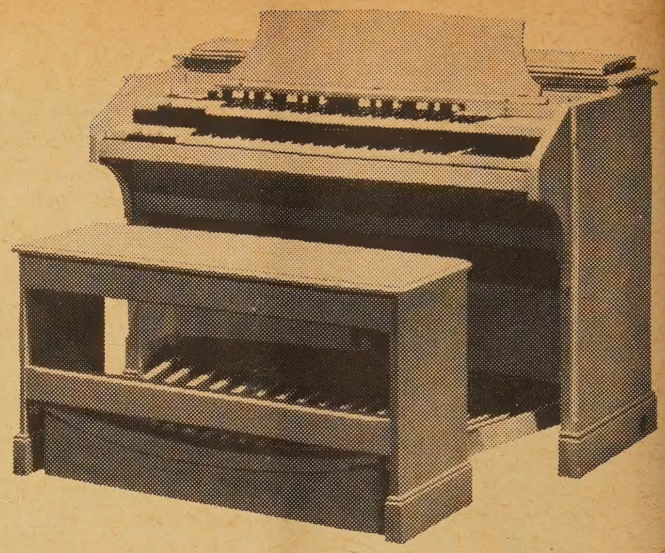

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